

WELLCOME COLL.
/154

**Catalogue of Ethiopian manuscripts of the
Wellcome Institute of the History of
Medicine in London**

BY
STEFAN STRELCYN

Reprinted from the BULLETIN OF THE SCHOOL OF ORIENTAL AND AFRICAN
STUDIES, UNIVERSITY OF LONDON, *Vol. XXXV, Part 1, 1972.*

**WELLCOME
COLLECTION**

1154



22501697544

CATALOGUE OF ETHIOPIAN MANUSCRIPTS OF THE WELLCOME INSTITUTE OF THE HISTORY OF MEDICINE IN LONDON¹

By STEFAN STRELGCYN

INTRODUCTION

The Library of the Wellcome Institute is devoted to the history of medicine and related sciences. Apart from some 250,000 printed books, it contains about 10,000 manuscripts, half of which are in Oriental languages.

In 1970 I was entrusted with describing the Ethiopian manuscripts belonging to this library. There were 34 of them: 17 mostly of religious content and completely unrelated to the interests of the Institute, 16 magical scrolls, and one manuscript mainly of divinatory content. Without constituting medical manuscripts in the strict sense of the term, the scrolls are designed to combat demons and diseases and to keep people in good health. They can be called magico-medical scrolls and belong to the field of ethnomedicine. The scrolls are written in Gə'əz with strong Amharic influence. At the suggestion of Dr. F. N. L. Poynter, Director of the Wellcome Institute, the Wellcome Trust decided to donate the first group of manuscripts to the British Museum, to whom 14 were presented in June 1970 and 3 others in June 1971. All these manuscripts have been described by the present writer in the *Catalogue of the Ethiopian manuscripts in the British Museum acquired since 1877* (in preparation). The present catalogue notes contain only the description of the 16 scrolls and the divinatory manuscript.

As far as one can tell from the notes preserved in the registers of the Library, the provenance of these scrolls is heterogeneous. As one might expect, some of them certainly come from Magdala, brought back by members of Lord Napier's expedition in 1867–8 (Nos. I, VII, VIII, XII, XIV). This is probably also true for No. XIII and perhaps for a few others as well. All these MSS were acquired by the Library between 1913 and 1930.

Scrolls are never dated, and the dating I indicate is based only on palaeographical criteria which are often very uncertain. It seems, however, that the MSS in our collection belong to the eighteenth, nineteenth, and early twentieth centuries.

The richest collection of similar scrolls is to be found in the Griaule Collection of the Bibliothèque Nationale in Paris, which numbers more than 160 (see Strelcyn, BN-Griaule). More than 20 scrolls can be found in the Marcel Cohen Collection (Chaîne, Paris—Cohen) as well as in the Littman Collection (Murad Kamil, Littmann, Nos. 29–50). The Vatican Library possesses 25 scrolls (see Grébaut–Tisserant). Amongst the British collections the richest in magical scrolls is that of the British Museum (Strelcyn, Brit. Mus., Nos. 69–97). The

¹ For bibliography and abbreviations, see pp. 54–5.

collection of the Wellcome Institute with its 16 scrolls follows and slightly exceeds in number the collection of scrolls belonging to the Bodleian Library (Ullendorff, Bodl., Nos. 86–99). The scrolls of the Wellcome Institute constitute a good and very representative collection of this kind of Ethiopian literature.

Manuscript No. XVII is a fine example of Ethiopian divinatory literature containing various calculations (*hasab*) but also magical prayers and medico-magical recipes. Many of the *hasab* deal with health (sick person—XVII, 2, 4, 43, 44, 48, Remark 1; diseases—5, 45, 47, 48; sterile woman—16; pregnancy—26, 47; birth—27; death—3, 48). This kind of popular literature is closely related to the magico-medical writings contained in the scrolls. Similar MSS may be found, amongst others, in the Bibliothèque Nationale in Paris (see Conti Rossini, 'Notice' 236, 237; Strelcyn, BN-Griaule 390, 391, 405), in the British Museum (Strelcyn, Brit. Mus. 98 [= Or. 12034]) and the University Library in Cambridge (Ullendorff-Wright, LVII).

In order to make it easier for the non-specialist in Ethiopian studies to approach the subject, I have appended to this catalogue an index-glossary of the names of diseases, demons, magicians, and magic occurring in the description of the MSS (see pp. 43–53). This index-glossary gives the salient and up-to-date information with bibliographical references. It is based not only on edited sources but also on unpublished results of field research and inquiries carried out by the Mission Dakar-Djibouti (1932), by Professor Marcel Cohen, and by myself.

Finally, I should like to express my gratitude to Dr. D. L. N. Poynter, to the Librarian, Mr. E. Gaskell, B.A., A.L.A., and to Miss M. Widner, M.A., A.L.A., Assistant Keeper of Oriental Manuscripts, for their courtesy and helpfulness during my work in the Library of the Wellcome Institute.

I

Eighteenth century. Vellum. 1,255 mm. × 120 mm. Scroll composed of three strips. The top of the first strip seems to be missing. Clear handwriting. Black and red ink. No. 36969.

1. Prayer against vaginal haemorrhage: [. . . ?] ሰንታም : (3 times) ቀንታም : (3 times) . . . ምትር : ደማ : በአመትክ : [] ደመኞ : የሐሸብጥያ : . . . ምትር : ደማ : ለአመትክ : [] . . .

2. 'The drowner of devils' *māstämä aganant*. Prayer against vaginal haemorrhage: በስመ : . . . ጸሎት : በእንተ : መስጥመ : አጋንንት : ጅባኩመላህ : . . . አድኅና : . . . እምሕማመ : ደም : ለአመትክ : [] .

3. Prayer against *barya*: ማምሮን : ሣምሮን : . . . አድኅና : እምሕማመ : ባርያ : እምቤተ : አመትክ : [] .

4. Prayer against malicious demons, evil spirits, and magical action: አኦትሪኮን : (3 times) ቦርፎሪኮን : (3 times) . . . ረሐቁ : ወተሰደዱ : አጋንንት : ጸዋጋን : ወመናፍስት : ርኩሳን : ወተግባረ : ሰብእ : እኩያን : ወሰብእ : መሰርያን : . . .

5. Magical square against vaginal haemorrhage. Below: አድኅና : እምሕማመ : ደም : ለአመትክ : [] .

6. Prayer against vaginal haemorrhage, *barya*, and *legewon*: በስመ : . . . በስሙ : [ለ]እግዚአብሔር : አብ : . . . ታዖስ : አዝዮስ : . . . አድኅና : እምሕማመ : ደም : ወባርያ : ወሌጊዎን : ለአመተ : እግዚአብሔር : #

7. Prayer against vaginal haemorrhage given by God to Eve. Title and beginning: ጸሎት : በእንተ : ኅማመ : ደም : ዘፈነውካ : ላቲ : ለሔዋን : እግዚአብሔር : ዕጉስ : ወእግዚአብሔር : ንጉሥ : . . .

8. Prayer against vaginal haemorrhage: ጸሎት : በእንተ : ደም : ሚካኤል : ደም : ኅርጥ : ወገብርኤል : ደም : ኅርጥ :

9. Another prayer against vaginal haemorrhage: ጸሎት : በእንተ : ኅማመ : ደም : ሸጭን : (3 times) . . . ከማሁ : ምትር : ውሕዘተ : ደማ : ለአመተ : እግዚአብሔር : [. . .]

10. *Sälam* to Phanuel, the expeller of devils. Beginning: ሰላም : ለከ : ሰዳዴ : አጋንንት : ፋኑኤል : ለእግዚአብሔር : እምጽርሑ ፤ See Worrell, III, 113–14.

Two coloured magical pictures, the second representing *legewon* bound with a red cord (ዘከመ : ተዓሠሮ : ሌጊዎን :).

Three consecutive owners are named: Wäṣən Dässəta, ʾĪḥta Maryam, and Wälättä Mika'el.

Taken at Magdala in 1868. Bought in 1915.

II

Eighteenth century. Vellum. 1,980 mm. × 95 mm. Scroll composed of two strips. Very clear handwriting. Black and red ink. No. 39213.

1. Prayer for protecting suckling infants and helping women, containing the legend of Susenyos. Title: በስመ : . . . በስሙ : እግዚአብሔር : ነባቢ : ወተናጋሪ : ጸሎቱ : ለቅዱስ : ሱስንዮስ : በእንተ : አሰሰሎ : ደዌ : እምሕፃናት : ዓፄ : ዘይበቁዓ : ለበእሲት : See Worrell, I, 165–83, and II, 59–69; S. Grébaut, 'La légende de Sousesnyos et de Werzelyâ d'après le ms. éthiop. Griaule n° 297', *Orientalia*, NS, VI, 1937, 177–83 [297 corresponds to the acquisition number given by the Mission Dakar-Djibouti; this manuscript is MS Éth. 542 (Griaule 234), see Strelcyn, BN-Griaule, pp. 146–7].

2. Prayer against vaginal haemorrhage. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ሕማመ [፤] ደም : ሳጦር : (3 times) ሳጦር : (3 times) ከረርጅ : (3 times)

3. Magical characters; magical square.

4. Prayer against the evil eye, *nädära*, containing the legend of the witch seen by the Apostles on the shore of the Sea of Galilee. Title and beginning: በስመ : . . . ጸሎተ : ነደራ : ዝውእቱ : ሕማመ : ዓይነ : ወርቅ : ወዓይነ : ጽላ : ወጊ : ወእንዘ : የሐውር : እግዚአብሔር : ኢየሱስ : ከርስቶስ : ውስተ : ባሕረ : ጥብርያደስ :

5. Prayer against *legewon*, by the virtue of the names of the nails of the Cross. Title: በስመ : . . . ጸሎት : በእንተ : ሕማመ : ሌጊዎን : ርኩስ : ዘይሰልብ : ልብ : ሰብእ : ወያጸልም : አዕይንተ :

6. Prayer against chest pain containing a *sälam* to the wound of the side with the names of the nails of the Cross. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ወግዓት : አላህ : ባላህ : ጋላህ : . . . ሰላም : ለገቦክ : ነፍተ : ሊንጊኖስ : [*sic*]

ዘወግዖ : ሳዶር : . . . See S. Grébaut, 'Prière magique contre la pleurésie', *Aethiopica*, II, 3, 1934, 87.

7. Another prayer against chest pain. Title and beginning: በስሙ : . . . ጸሎት : በእንተ : ሕማሙ [፤] ውግዓት : ዘለምለም : ደፈቅዓ : በጸምጸም : ዘፈቅዓ : ሰሚን : . . .

8. Prayer for expelling evil spirits, for persons possessed by demons, *buda*, *fālaša*, *zar*, and *təgrida*, against all diseases like chest pain, rheumatism, migraine, colic, *məthat*, pleurisy, *fərgəqat*, *səqəssəqat*, against the *ədä säbə'* and the *šəla wägi*. Title: በስሙ : ለእግዚአብሔር : አብ : በስሙ : ለእግዚአብሔር : ወልድ : በስሙ : ለእግዚአብሔር : መንፈስ : ቅዱስ : ታዖስ : አዝያስ : . . . በዝንቱ : አስማተ : ቃልክ : . . . ፩ : መንፈስ : ርኩስ : ወለዘአንዝ : ጋኔን : ቡዳ : ወፈላሻ : ዛር : ወትግሪዳ : ዘይትሚሰሉ : በውጋት : ወበቁር[ጥ]ማት : በፍልፀት : ወቁርፀት : በምትሐት : ወጉሥምት[፤]በፍርቅቃት : ወበስቅስቃት : በእይ : ሰብእ : ወጽላ : ወጊ : ይደምሰስ : ሁሉ : ደቂ[፤]ነበ : ዘቦኣ : ዝንቱ : ጸሎት : . . .

Three coloured magical pictures, the first representing Susenyos spearing the demon *wəzəlyä*.

The name of the owner—Amina. Bought in 1916.

III

Eighteenth–nineteenth century. Vellum. 1,195 mm. × 70 mm. Scroll composed of two strips, lined—unusually—before writing. Small mediocre script. Black and red ink. No. 75099.

1. Prayer for binding devils by the virtue of the names of the nails of the Cross. Title: በስሙ : . . . ጸሎት : በእንተ : ማዕወረ : አጋንንት : ባርያ : ወሉጌዎን : ርኩስ : ወጋኔን : ቀትር : ለቡዳ : ወ[ለ]ጸላወጊ : ዘይሰልብ : ልበ : ሰብእ : . . .

2. Another prayer for binding devils. Title and beginning: በስሙ : . . . እግዚአብሔር : ብርሃን : በእንተ : ማዕወሩ : ለሰይጣናት : ወለአጋንንት : አስማተ : ኃይል : በስሙ : ሸፒራ : አሸፒራ : . . .

3. Prayer for protecting suckling infants containing the legend of Susenyos (short version). Title: በስሙ : . . . ጸሎት : ዘቅዱስ : ሱስንዮስ : በእንተ : አሰሰሎ : ደቂ : እም : ሕፃናት : እለ : ይጠብው : ጥበ : እሞሙ : እም : ሁሉ : ደቂያት : . . .

Three coloured magical pictures.

Two consecutive owners are named: Wälättä Hanna Təkku and Wälättä Mika'el. Bought in 1931.

IV

Eighteenth century. Vellum. 2,065 mm. × 165 mm. Scroll composed of three strips. Current but careless script. Black and red ink. Two columns. The manuscript is preserved in a cylindrical case of leather. No. 1.

1. Prayer for undoing charms, *mäftəhe šəray*. Beginning: በስሙ : . . . ፍታሕ : ቅሕዱን : (*bis*) እርካዮን : . . . See Strelcyn, *Prières*.

2. 'The drowner of devils' *mästəmə aganənt*. Title and beginning: በስሙ : . . . ጸሎት : በእንተ : መስጥመ : አጋንንት : ወሕይወት : ውእቱ : ለሰብእ : አብ : እሳት[፤]ወልድ : እሳት : መንፈስ : ቅዱስ : እሳት : . . .

3. Prayer against vaginal haemorrhage. Psalm i. Title: በስመ : . . . ጸሎት : በእንተ [፤] አርግዖ : ደም :

4. Another prayer against vaginal haemorrhage. Title and beginning: ጸሎት : በእንተ : አርግኦ : ደም : አፋሽ : አሸሸባቱም :

5. Prayer against colic. Title and beginning: በስመ : . . . ይረስዩ : ለሕይወት : ጸሎት : በእንተ : ሕማመ : ቀረፀት : በከፖኮስ : ስምክ : ተማገፀንኩ : በኄርያኖስ : ስምክ : ተማገፀንኩ :

6. Prayer for the protection of suckling infants containing the legend of Susenyos. Title: በስመ : . . . ነባቢ : ወተናጋሪ : ጸሎቱ : ጃቅዱስ : ሱስንዮስ : በእንተ : አሰሰሎ : ደዌ : እምሕፃናት : እለ : ይጠብው : ጥበ : እሞሙ[፤]

Three coloured magical pictures.

Two consecutive owners are named: Wälättä Täklä Haymanot and Gäbrä Mika'el.

V

Eighteenth–nineteenth century. Vellum. 1,580 mm. × 70 mm. Scroll composed of two strips. Clear handwriting. Black and red ink. No. 91572.

1. Prayer for binding devils. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ማእሰረ : አጋንንት : ባርያ : ወሌጊዎን : ወማዕሰረ : ነሎሙ : መናፍስት : ርኩሳን : . . . ታዖስ : አዝያስ : ወሊምክያስ : አቅጺፍር :

2. Prayer against enemies, *buda*, *barya*, *legewon*, and magical action. Beginning: አልፋ : (3 times) ግእ : . . . ኢትግባዕ : ይቤለክ : ወዝክረ : ስምክ : ይደምሰስ : ለዓለመ : ዓለም : የቂ : (3 times) . . . ወሉጋይለ : ጸላኢ : በዳ : ወባርያ : ወሌጊዎን : ወተግባረ : ሰብእ : ይደምሰስ : እም : ላእለ : ገብረ : እግዚአብሔር : [] .

3. Prayer for binding and sealing *barya*, devils, *legewon*, and *nägärgar*. Beginning: የኦይ : አዝርር : ይኩን : ብሻገርክ : . . . ሰሎሞን : አቁያቲር : ምቅናዮሙ : ወማእሰሮሙ : ወማገተሞሙ : ለባርያ : ወለአጋንንት : ወሌጊዎን : ወለነገርጋር :

4. Prayer against *barya*. Beginning: በስመ : . . . ተሰደድ : አንተ : ባርያ : ጸሊም : አጽመ : ዘተሰብር : ወዘተሐንቅ : ክሳይ : ወዘታብሐን : [sic] በሕልም : ትብለክ : ዳዝር : አብዳዝር :

5. Prayer against the evil eye, *nädira*, containing the legend of the witch seen by the Apostles on the shore of the Sea of Galilee. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ነዲራ : ዝውእቱ : ሕማመ : ዓይነት : እኩይ : ወእንዘ : የሐውር : እግዚእነ : ውስተ : ሀገረ : ጥብርያስ : ወምስሌሁ : ፲ወጀሐዋርያት : ርዕዩ : መልክእ : ብእሲት : አራጊት : እንዘ : ትነብር : ውስተ : ማእዶተ : ፈለግ :

6. Prayer against *barya*, *legewon*, devils, *zar wallaḡ*, *fera*, malarial fever, charms, and blacksmiths. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ባርያ : ወሌጊዎን : አያዝጥ : ሎፍሐምጥ : . . . ይትአሰሩ : አጋንንት : ዳዕ : ዳዕ : ይምንኒ : ተዓሰሩ : ባርያ : አጋንንት : ሌጊዎን : ዛር : ውላጅ : ፌራ : ንዳድ : ሥራይ : ነሀቢ : ኮሰሽኮ : ሎኮሊሽ :

7. *Sälam* to Phanuel, the expeller of devils. Beginning: በስመ : . . . ሰለም : ለከ : ሰዳዬ : አጋንንት : ፋኑኤል : ለእግዚአብሔር : እም : ጽርሐ :

8. Prayer against colic. Title and beginning: **ጸሎት፡ በእንተ፡ ሕማመ፡ ቁርፅት፡ አድርፍሂኢር፡ ዘወረደ፡ እም፡ ሰማያት፡ ዘተፈነወ፡ እም፡ ሰማያት፡**

Four coloured magical pictures.

The name of the original owner is erased and replaced by Gäbrä Iyāsus. Bought in 1924.

VI

Eighteenth–nineteenth century. Vellum. 1,275 mm. × 80 mm. Scroll composed of two strips, a third being missing (traces of sewing). Rather tall, thin, and careful handwriting. Black and red ink. Preserved in a cylindrical leather container. Written on recto and verso. No. 88614.

Recto

1. Prayer for binding devils by the virtue of the secret names pronounced by the king Alexander before Gog and Magog; against demons, devils, *barya* and *legewon*, colic, migraine, *mäggañña*, and pleurisy, *qoqolay* and *šotälay*, *qawza* and *wərzälyä*, *däbän ansa*, *mānšo*, and *šərayäl*. Title and beginning: **በስመ፡ . . . ጸሎት፡ በእንተ፡ ማዕሰረ፡ አጋንንት፡ ዘተናገሮ፡ እስክንድር፡ ንጉሥ፡ በቅድመ፡ ጎግ፡ ወመጎግ፡ እንዘ፡ ይብል፡ አሉፍ፡ ንጉሠ፡ አየር፡ . . . ረኃቁ፡ ወተሰደዱ፡ ወስሰሉ፡ በሠራዊትክሙ፡ አጋንንት፡ ወሰይጣናት፡ ባርያ፡ ወሌጊዎን፡ ቀርጾት፡ ወፍልጾት፡ መጋኛ፡ ወጉሥምት፡ ቆቆላይ፡ ወሾተላይ፡ ቃውዛ፡ ወውርዝልያ፡ ወደበን፡ አንሣ፡ መንሾ፡ ወሥራዩል፡ [sic]**

2. Prayer for binding Satan. Title and beginning: **በስመ፡ . . . በስመ፡ እግዚአብሔር፡ ብርሃን፡ በእንተ፡ ማዕሥሮ፡ ለሰይጣን፡ አስማተ፡ ኃይል፡ ዘስሙ፡ ሹፒራ፡ አሸፒራ፡**

3. Prayer for undoing charms, *mäftəhe šəray*. Title and beginning: **በስመ፡ . . . ጸሎተ፡ መፍትሔ፡ ሥራይ፡ በመናዝር፡ ክሙናዝር፡ ኤልናዝር፡**

4. Prayer against vaginal haemorrhage and against spontaneous abortion. Title and beginning: **በስመ፡ . . . ጸሎተ፡ ደም፡ ቀንታም፡ ሰንታም፡ አዝር፡ መዝር፡ . . . ከማሁ፡ ሀባ፡ ፍሬ፡ ለአመትክ፡ [. . .] ዘፈታሕክ፡ ማሕፀና፡ ለኤልሣቤጥ፡**

Verso

5. Prayer against *barya* and rheumatism. Title and beginning: **በስመ፡ . . . ጸሎት፡ በእንተ፡ ሕማመ፡ ባርያ፡ ወቀርጥማት፡ ጽፍልል፡ ሰፍልል፡ አፍትል፡**

6. Prayer for expelling devils. Title: **ዘስደተ፡ አጋንንት፡ አንሰ፡ ይቤ፡ ሚካኤል፡ ሊቆሙ፡ ለመላእክት፡ ወሰዳዲሆሙ፡ ለአጋንንት፡**

7. Prayer against *legewon* by the virtue of the names of the nails of the Cross. Title and beginning: **ጸሎት፡ በእንተ፡ ሌጊዎን፡ ርከሰ፡ ዘይሰልብ፡ ልበ፡ ወያደልም፡ ዓዕይንተ፡ ወይመጽኡ፡ ከመ፡ ጽላሎት፡**

8. *Sālam* to Phanuel, the expeller of devils. Beginning: **ሰላም[፡ለ]ክ፡ ሰዳዴ፡ አጋንንት፡ ፋትኤል፡ ለእግዚአብሔር፡ ጽርሁ፡**

Six coloured magical pictures.

Two owners are named: Ḥadare (?) Maryam and Wälättä Mika’el.

VII

Nineteenth century (?). Vellum, partly damaged and mounted with blue paper. 2,030 mm. × 130 mm. Scroll composed of three strips. Careful script. Black and red ink. Two columns. No. 88613.

1. Prayer for undoing charms, *mäftəhe šəray*. Title and beginning: በስመ : . . . ጸሎት : በእንተ : መፍትሔ : ሥራይ : ተፈታሕ : በአብ : ወወልድ : ወመንፈስ : ቅዱስ :

2. 'Solomon's net', prayer for catching devils. Title: በስመ : . . . አስማተ : ሰሎሞን : ዘረበሮሙ : ለኢጋንንት : ከመ : መርበብተ : ዓሣ : ዘባሕር : See S. Euringer, 'Das Netz Salomons', *Zeitschrift für Semitistik*, vi, 1928, 76–100, 178–99; vii, 1929, 68–85; and O. Löfgren, 'Äthiopische Wandamulete', *Orientalia Suecana*, xi, 1962, (pub.) 1963, 95–120, esp. pp. 109–18.

3. Prayer for undoing charms. Beginning: በስመ : . . . ቸወጃመጸሐ[ፍ]ት : ተፈትሑ : ደጋምያነ : ዕፅ : ወመሰርያን[፤]እስላም : ወክርስትያን :

4. Prayer for binding devils by the virtue of the secret names pronounced by the king Alexander before Gog and Magog. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ማዕሰሮሙ : ለኢጋንንት : ዘተናገሮ : እስክንድር[፤]ንጉሥ : በቅድመ : ጎማ : ወማጎማ : አሌፍ : ነፍጫር :

5. Prayer against devils: በስመ : . . . ወእምድኅረ : መንፈቀ : ዓመት : ይመውት : . . . እስመ : ከመዝ : አርአዮሙ : አርአዮ : ለሰሎሞን : ደንገዓ : ፈድፋድ : . . . ዕቀቦ : ወአድኅኖ : እምፀብዓ : ኢጋንንት : ለገብርክ : [. . .]

6. Prayer against blacksmiths, *barya*, *legewon*, chest pain, rheumatism, migraine, colic, *zar*, *təgrida*, *məthat*, *afäfta*, and pleurisy: በስመ : . . . ወይቤ : እምብዝኃ : ፍርሃቶሙ : ለነሀብት : . . . አድኅኖ : እምባርያ : ወሌጌዎን : ውጋት : ወቀሩጥማት : ፍልፀት : ወቀሩፀት : ዛር : ወትግራዳ : ምትሐት : ወአፈፍታ : ወጉሥምት : ለገብርክ : [. . .]

7. Prayer against *barya* and *legewon* containing the legend of Susenyos. Title: በስመ : . . . ጸሎት : በእንተ : ሕማመ : ባርያ : ወሌጌዎን : ወሀሎ : ጅብእሲ : ዘስሙ : ሱስንዮስ :

8. 'Solomon's net', prayer for catching devils. Beginning: በስመ : . . . ዘረበሮሙ : ለኢጋንንት : ከመ : መርበብተ : ዓሣ : ዘያውጽእ : ዓሣ : እምባሕር : ከማሁ : አውጽዎሙ : ለሰራዊተ : ኢጋንንት : ነሀቱኤል : ገብርኤል :

9. Prayer for anathematizing devils. Beginning: በስመ : . . . አውጉዝኩ : ሰይጣናት : ባርያ [፤] ወሌጌዎን : በአብ : ወወልድ : ወመንፈስ : ቅዱስ : በ፪አካላት[፤] ወበ፳መለኮት :

10. Prayer against the evil spirit, for people possessed by *buda* and *barya*, against *əǧä säba'*, sorcerers, and magical action, against *barya*, *legewon*, chest pain, rheumatism, migraine, colic, *mäggañña*, and *qʷərañña*. Beginning: በስመ : . . . በስሙ : ለእግዚአብሔር : አብ : . . . ታሐስ : አዝያስ : . . . በዝ : አስማተ : ቃልክ : ኢየሱስ : ክርስቶስ : ስሑል : እሳተ[፤]መለኮት : . . . ወይዓፅ : መንፈስ : ርኩስ : ወለዘአጋዞ : ቡዳ : ወባርያ : እጅሰብእ : ወተንኮለኛ : ወኩሉ : ተግባረ : ሰብእ : ይደምሰስ : ጎበ : ዘቦእ : ዝንቱ : ጸሎት : ወይሰደድ : ባርያ : ወሌጌዎን : ውጋት : ወቀሩጥማት : ፍልፀት : ወቀሩፀት : መጋኛ : ወቀራኛ : አድኅኖ : ለገብርክ : [. . .] አልፋ :

(3 times) ገእ : . . . አመሐልኩክሙ : ወእውገዝኩክሙ : ወአሰርኩክሙ : ወለጐምኩክሙ : ወሐተምኩክሙ : አጋንንት :

Four coloured magical pictures.

The first owner was Wāldä Maryam Märra, the second Wālättä Giyorgis. Taken at Magdala in 1868. Bought in 1924.

VIII

Nineteenth century. Vellum. 2,180 mm. × 75 mm. Scroll composed of four strips. Large, fluent, and rather careful handwriting. Black and red ink. No. 88612.

1. John i, 1–5. Prayer against devils, *barya*, and magicians: በስመ : . . . ወንጌል : ዘዮሐንስ : ቀዳሚሁ : ቃል : ውእቱ : . . . ከማሁ : አይቅርብዎ : አጋንንት : ጸዋጋን : ወባርያ : ጸሊማን : ወእምሰብእ : መሠርያን : አድኅኖ : ለገብርክ : [] .

2. Prayer for expelling devils, *ahazä säba'*, and magical action: በስመ : ለእግዚአብሔር : አብ : . . . ታእስ : አዝዮስ : . . . በዝንቱ : አስማተ : ቃልክ : አያሱስ : ክርስቶስ : በሰይፈ : ሚካኤል : ይትገዛም : ወገእ : መንፈስ : ርኩስ : ወአገዝ : ሰብእ : ወተግባር : ሰብእ : ይደምሰስ : ለዓለመ : ዓለም : አሜን : ኀበ : ቦእ : ዝንቱ : ጸሎት : ይርሐቁ : መናፍስተ : ርኩሳን : እምላዕላ : ገብርክ : [] .

3. Prayer for expelling Satan, *barya*, *legewon*, *tagrida*, *šotolay*, chest pain, colic, *aynäät*, migraine, and different kinds of demons: በስመ : አልፋ : (3 times) ገእ : (3 times) . . . አንተ : ቡዳ : ወአንተ : ሰይጣን : ወአንተ : ባርያ : ወአንተ : ሌጊዎን : ወአንተ : ትግሪዳ : ወአንተ : ሾቶላይ : ወአንተ : ወግዓት : ወአንተ : ቊርፀት : ወአንተ : ዓይነት : ወአንተ : ፍልፀት : ወአንተ : ጋኔን : ዘትትሜሰል : በብዙኀ : ጸታ : አህያ : ሸራሀያ :

4. Prayer against *legewon* by the virtue of the names of the nails of the Cross. Title: ጸሎት : በእንተ : ሌጊዎን : ርኩስ : .

5. Prayer against chest pain. Title and beginning: ጸሎት : በእንተ : ሕማመ : ወግዓት : ምድምያስ : (7 times) የሐቂ : (7 times)

6. Prayer against colic. Title and beginning: ጸሎት : በእንተ : ሕማመ : ቁርፀት : በአዮከስ : ስምክ : በደፌል : ስምክ : በሄርድያኖስ : ስምክ :

7. Mark i, 23–6. Prayer against devils.

8. Prayer for undoing charms, *mäftəhe šəray*. Title: ጸሎተ : መፍትሔ : ሥራይ : .

9. Prayer against blacksmiths. Title and beginning: ጸሎት : በእንተ : ነሀቢ : አላህማ : (3 times) ወያኑራሐሽም : ረጅ :

Three coloured magical pictures.

The owner was Näsärä Ab.

Taken at Magdala in 1868. Bought in 1924.

IX

Nineteenth century. Vellum. 1,700 mm. × 150 mm. Scroll composed of two strips. Very careful handwriting. Two columns. Black and red ink. No. 39212.

1. Prayer for undoing charms, *mäftəhe šəray*, and for protection against the

evil eye of *barya* and *legewon*. Title and beginning: በስመ : . . . ጸሎት : በእንተ : መፍትሔ : ሥራይ : ወዓይን : [sic] ባርያ : ወሌጊዎን : አላሁ : ማያት : ንጅዕል : . . .

2. Prayer against the evil eye. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ሕማመ : ዓይነት : በጸሊዎ : ወበቀይህ : ውፃእ : እንተ : ዓይነ : ሥራይ : . . .

3. Prayer against *barya*. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ባርያ : አስማተ : ሥራይ : በስመ : ሐበርድጅን : (3 times) . . .

4. Prayer against *barya*, *legewon*, and malicious devils. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ሕማመ : ባርያ : ወሌጊዎን : ወእምኢጋንንት : ፀዋጋን : በስመ : እግዚአብሔር : አብ : . . .

5. Prayer for expelling devils. Beginning: አልፋ : (7 times) በኃይለ : ዝንቱ : አስማተክ : ዓእ : ወወፂኣክ : ኢትግባእ : ይቤለክ : ኢየሱስ : ክርስቶስ : . . .

6. Prayer against colic. Title and beginning: ጸሎት : በእንተ : ሕማመ : ቁርፀት : ቁጽቤ : (3 times) . . .

7. Prayer for protection: ዘየሐድር : በረድኤተ : ልዑል : ወይነብር : ውስተ : ጽላሎቱ : ለአምላክ : ሰማይ : . . . ከማሁ : አድኅኖ : ለገብርክ : [] .

8. Prayer against *barya*, *legewon*, and malicious devils, containing the *sälam* to Phanuel. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ሕማመ : ባርያ : ወሌጊዎን : ወእምኢጋንንት : ጸዋጋን ፤ ሰላም : ለሰዳዴ : ሰይጣናት : ፋነኤል : ለእግዚአብሔር : እምጽርሑ ፤ . . .

9. Prayer for protection: ስብሐዎ : ለእግዚአብሔር : እስመ : ሰናይ : . . . አድኅኖ : ለገብርክ : [] .

10. Prayer against chest pain containing a *sälam* to the wounds of the side with the names of the nails of the Cross. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ሕማመ : ውግዓት : ምድምያስ : (7 times) . . . ሰላም : ለገብርክ : ኩናተ : ሊንጊኖስ : [sic] ዘውግዓ : ሳዶር : . . .

11. John i, 1-5. Prayer for protection.

12. Prayer against being bitten and against rheumatism: ሸምዳን : (3 times) . . . ኢትንክስ : ወኢትቆርጥም : እደዊሁ : ወእነሪሁ : ወኩሉ : አባለ : ሥጋሁ : ለገብርክ : [] .

13. Prayer against rheumatism, *tälawaš*, 'aynät, migraine, chest pain, colic, *barya*, *legewon*, *täyayaž*, *šəla wägi*, *buda*, blacksmiths, *mat'at*, pleurisy, *fera*, and malarial fever: መከሸድ : ቁርጥማት : የአዱሽ : አድኅኖ : እምሕማመ : ቁርጥማት ። ወተላዋሽ : ዓይነት : ወፍልፀት : ውግዓት : ወቁርፀት : ባርያ : ወሌጊዎን : ተያያዥ : ወጽላ : ወጊ : ቡዳ : ወጠቢብ : ምትኦት : ወጉሥምት : ፌራ : ወንዳድ : ለገብርክ : [] .

14. Prayer for binding devils and for undoing charms. Title: ጸሎት : በእንተ : ማዕበረ : አጋንንት : ወመፍትሔ : ሥራይ : . . .

Three coloured magical pictures.

The owner was Gäbrä Ab. Bought in 1916.

X

Nineteenth century. Vellum. 1,945 mm. × 165 mm. Scroll composed of three strips. Regular handwriting. Black and red ink. Two columns. No. 79061.

1. 'The drowner of devils' *mästämmä aganənt*. Three prayers of this name :

(a) beginning: በስመ : . . . ጸሎት : በእንተ : መስጥመ : አጋንንት : ያሽመከቢት : (7 times) ያሽኪታ : (7 times) . . . ;

(b) beginning: በስመ : . . . ጸሎተ : መስጥመ : አጋንንት : ወባርያ : ወሌጌዎን : ጅዛክ-መ-ላህ : (7 times) እንስረፋ : (7 times) . . . ;

(c) beginning: በስመ : . . . ጸሎት : በእንተ : መስጥመ : አጋንንት : ስምሮን : (7 times) ብድሐድ : (7 times)

2. Prayer for expelling devils: በስሙ : ለእግዚአብሔር : አብ : . . . ታኦስ : አዝያስ : . . . ይትገዘም : ወይዓዕ : መንፈስ : ርኩስ : ወዘአኃዞ : ባርያ : ወሌጌዎን : ወተግባረ : ሰብእ : ይደምሰስ : ኀበ : ዘቦአ : ዝጉቱ : ጸሎት : እምላዕላ : ገብርክ : [] .

3. Prayer for expelling Satan, demons, *legewon*, *ayär*, *buda*, *fälaša*, *fera*, malarial fever, *tagrida*, *dəfənt*, chest pain, colic, and migraine. Beginning: አልፋ : (3 times) ዓእ : . . . ያቂ : (3 times) አንተ : ሰይጣን : ወአንተ : ጋኔን : አንተ : ሌጌዎን : ወአንተ : አየር : አንተ : ቡዳ : ወአንተ : ፈላሻ : አንተ : ፌራ : ወአንተ : ንዳድ : አንተ : ትግረዳ : ወአንተ : ድፍንት : አንተ : ውግዓት : ወቀርፀት : አንተ : ፍልፀት : ዘትትሜሰሉ : በብዙኀ : ፆታ : አኸያ : ሸራኸያ :

4. *Sālam* to Phanuel, the expeller of devils. Beginning: ሰላም : ለከ : ሰዳዴ : ሰይጣናት : ፋኑኤል : እምገጸ : ፈጣሪ : ልዑል :

Five coloured magical pictures.

Three owners are named: Gäbrä Samu'el, Täsfa Giyorgis, and Wälättä Maryam. Bought in 1934.

XI

Nineteenth century. Vellum. 1,600 mm. × 105 mm. The two last strips of a longer scroll. Large careless handwriting. Black and red ink. No. 77246.

1. Prayer against *šotälay*. The beginning is missing: . . .] አንስት : ብራሁ : (?) ቤተ : በዊአሙ : ውስተ [] ማኅፀናን : ወውስተ : ከርሦን : ይሰቲ : ደሞን : ወይበልፅ [] ሥጋዎን : . . . ወአድኅኖሙ : ለውሉዳ : አንትሙ : አጋንንት : ከመ : ኢትቅረቡ [] ሀበ : ነፍሳ : [ወ] ሥጋሃ : ለአመትክ : [] .

2. Prayer against *šotälay*, *fera*, *dəḍəq*, malicious demons, black *barya*, *mäggañña*, pleurisy, *mäqäwze*, the 'aynä *mäqtul*, the demon of the noon, chest pain, rheumatism, colic, and migraine: ጸሎት : በእንተ : ህማመ : ሾተላይ : ፌራ [] ድድቅ : . . . ይትአሠሩ : አጋንንት [] ፀዋጋን : ወባርያ : ፀሊማን : መጋኛ [] ወጉሥምት : ወመቀውዜ : አይነ : መቅቱል : ወሾተላይ : ድድቅ : ወጋኔነ : ቀትር : ውግአት : ወቁርጥማት : ቁርፀት : ወፍልፀት : አምህለከ : ወአውግዘከ : ከመ : ኢትቅረቡ : ኀበ : ነፍሳ : ወሥጋሃ : ለአመትክ : [] .

3. Prayer against the evil eye of *barya* and *legewon* by the virtue of the secret names kept in Solomon's ring. Beginning: በሥልጣነ : <በ>ጊዮርጊስ : ሊቀ : ሰማእት : በገብረ [] መንፈስ : ቅዱስ : በሥልጣነ : ሚካኤል : ወገብርኤል : . . . ጸሎት : በእንተ : አይነ : ባርያ [] ወሌጌዎን : ወሀለወት : ህልቀቱ : ለሰሎሞን : በማዕከለ : አፃቢሁ : ሸየማናይ : እዴሁ : ወጽህፈቱ : ከመዝ : ይብል : ጫጫኤል : (7 times)

4. Prayer against *šotälay*, *qätälay*, *dəḍəq*, the demon of the noon, jinns, *däbbas*, *zar*, *təgrätya*, *mäggañña*, pleurisy, and all sorcerers: ነገሮሙ : አስማቲሁ : ወይቤሎሙ [] አያሄ : ብሂል : ግሩም : ሱራሄ : ብሂል : ፀቢይ : ደመናሄል : ብሂል : ኃያል : . . . አቀባ : ወአድኅና : እምሾተላይ : ወቀተላይ : ድድቅ : ወጋኔነ : ቀትር : ጅን [] ወደባስ : ዛር :

ወትግርትያ : መጋኛ : ወጉሥምት : ወክሉክሙ : መሠርያን : ከመ[፤]ኢትቅረቡ : ኀበ : ነፍሳ :
ወሥጋሃ : ለአመትክ : [] .

Two coloured magical pictures.

The owner was Wälättä Maryam. Bought in 1932.

XII

Nineteenth century. Vellum. 715 mm. × 120 mm. Medial strip of a longer scroll. Large, mediocre handwriting. Black and red ink. No. 36971.

1. Prayer against malicious demons and evil spirits, *barya*, *legewon*, *nägärgar*, the demon of the noon, *däsk*, *gudale*, *märmäḡ*, *məḥ*, *matat*, *mäggañña*, pleurisy, *fera*, malarial fever, *bədbəd*, *čänäfär*, *fəgen*, *šəlawāgi*, *buda*, *əḡä säbə'*, chest pain, colic, migraine, rheumatism, *aynät*, *nədaft*, *zar*, *tagrida*, *tälawaš*, *šəra'el*, blacksmiths—male and female, and diviners—male and female. The beginning is missing: . . .] ከማሁ : ይትመውው : አጋንንት : ጸዋጋን : ወመናፍስት : ርኩሳን : ባርያ : ወሌጌዎን : ነገርጋር : ወጋኔን : ዘቀትር : ደስክ : ወጉዳሌ : ወመርመጅ : ምች[፤]ወምታት : መጋኛ : ወጉስምት : ፌሬ : ወንዳድ : ብድብድ : ወቸነፈር : ፍጌን : ወጽላወጊ[፤]ቡዳ : ወእጅ : ሰብእ : ወግዓት : ወቁርፀት : ፍልፀት : ወቁርጥማት : ዓይነት : ወንድፍት : ዛር : ወትግሪዳ : ወተላዋሽ : ወሥራኤል : ነሀበ : ወነሀብት : ማሪ : ወማሪት : ከመ : ኢትቅረቡ : ኀበ : ነፍሳ : ወሥጋሃ : ለአመትክ : [] .

2. Prayer against migraine. Title and beginning: ጸሎት : በእንተ : ሕማመ : ፍልፀት : ፍውክሮስ : ናውክሮስ :

3. Prayer against chest pain. Title and beginning: ጸሎት : በእንተ : ሕማመ : ወግዓት : ምድምያስ : The end is missing.

Two coloured magical pictures.

Three consecutive owners are named: Sābānā Giyorgis, Wälättä Šellase, and Wälättä (?) Həywat.

Taken at Magdala in 1868. Possibly originally belonging to the same scroll as No. XIII. Bought in 1915.

XIII

Nineteenth century. Vellum. 600 mm. × 117 mm. Last strip of a longer scroll. Large, mediocre handwriting. Black and red ink. Preserved in a cylindrical case of leather. No. 36970.

1. End of a prayer against chest pain: . . .] አድኅና : እምሕማመ : ወግዓት : ለአመትክ : [] .

2. Prayer against colic. Title and beginning: ጸሎት : በእንተ : ቁርፀት : በከፓኮስ : ስምክ : ቡጌርያኖስ : ስምክ :

3. Prayer against malicious demons, and against the evil eye of men and women, of Christians, Muslims, and Jews, of white and black people, of Satan, devils, *buda*, *əḡä säbə'*, blacksmiths, *dobbi* and *dobbit*, *dini* and *danit* (?), *qāmāñña* and *m^wartāñña*. Beginning: ዓፄ : አመሀልክኩሙ : አጋንንት : ጸዋጋን : . . . ወግዕ : ዓይነ : ብእሲ : ወብእሲት[፤] . . . ዓይነ : ክርስቲያናዊ : ወዓይነ : እስላማዊ : ዓይነ : አይሁዳዊ : ዓይነ : ቀይሕ : ወዓይነ : ጸሊም : ዓይነ : ሰይጣን : ወዓይነ : አጋንንት : ዓይነ : ቡዳ : ወዓይነ : እጅ : ሰብእ : ዓይነ : ነሃበ : ወዓይነ : ነሀብት : ዓይነ : [ጌ]ቢ : ወዓይነ : ዶቢት : ዓይነ : ዲኒ : ወዓይነ : ዳኒት : ከመ : ዓይነ : ቀመኛ : ወ[ዓ]ይነ : ሻርተኛ : ወዓይነ : ኩሉ :

One magical picture at the end.

The consecutive owners mentioned are : Sābānā Giyorgis, Mākərä Šəllase, and Wālättä Həywāt.

Possibly originally belonging to the same scroll as No. XII. Bought in 1915.

XIV

Twentieth century. Vellum. Scroll. 575 mm. × 65 mm. Poor handwriting. Black and red ink. No. 14622.

1. Prayer against *barya* and *legewon*. Title and beginning : በስመ : . . . ጸሎት : በእንተ : ባርያ : ወሌጊዎን : ዝንቱ : ቃል : ማእሠሮሙ : ለአጋንንት : ወለባርያ[] መንኮብዮን : መሐፍርከዮን :

2. Prayer against colic. Title and beginning : በስመ : . . . ጸሎት : በእንተ : ቁ[C]ጾት : ዘተፈነወ : እም : ሐብ : ወልድ : ዋህድ : ከመ : ይቤዝዎሙ : ለእንላ : እመሐያው :

Two coloured magical pictures.

The owner's name is Yəmam.

Taken at Magdala in 1868. Bought in 1913.

XV

Twentieth century. Vellum. 1,980 mm. × 90 mm. Scroll composed of three strips. Careless but fluent handwriting. Black and red ink. No. 50832.

1. Prayer against *barya*, *legewon*, *zar*, *tagrida*, chest pain, rheumatism, vaginal haemorrhage, and *šotālay*. The legend of Susenyos. Title and end : በስመ : . . . ጸሎት : [sic] ሕማመ : ባርያ : ወሌጊዎን : ዛር : ወትግሪዳ : ውግዓት : ወቁርጥማት : በስመ : እግዚአብሔር : ሕያው : ነባቢ : ወተናጋሪ : ጸሎቱ : ለቅዱስ : ሱስንዮስ : . . . አድኅና : እምሕማመ : ባርያ : ወሌጊዎን : ዛር : ወትግሪዳ : ውግዓት : ወቁርጥማት : ደም : ወሾተላይ : ለአመትከ : [] .

2. Prayer for expelling devils. Beginning : በስሙ : ለእግዚአብሔር : አብ : . . . ታኦስ : ወሚልያስያስ : አቅጺፍር :

3. *Sālam* to Phanuel, the expeller of devils. Beginning : ሰላም : ለከ : ሰዳዴ : አጋንንት : ፋኑኤል :

4. Prayer against vaginal haemorrhage and *šotālay*. Title and beginning : ጸሎት : በእንተ : ሕማመ : ደም : ወሾተላይ : አኸያ : ሸራኸያ : አልሻይ : [sic]

5. Prayer against *mäggañña* and pleurisy. Title and beginning : ጸሎት : በእንተ : ሕማመ : መጋኛ : ወጉሥምት : በፓስ : ስም : በዴፌል : ስም :

6. Prayer against chest pain. Title and beginning : ጸሎት : በእንተ : ሕማመ : ውግዓት : አላህ : መላህ : በስመ : ላህ : ኮን : አኮን :

Four coloured magical pictures.

The name of the owner is Wālättä Mika'el. Bought in 1930.

XVI

Twentieth century. Vellum. 2,265 mm. × 95 mm. Scroll composed of three strips, a fourth is missing (traces of sewing). Mediocre handwriting. Black and red ink. No. 86622.

1. 'Solomon's net', a prayer for catching devils. Beginning: በስመ : . . . አስማተ : ሰሎሞን : ዘረበሰሙ : ለአጋንንት : ከመ : መርበብተ : ዓሣ : ዘባሕር : እንዘ : ይብል : ሰድራኤል : አዳታኤል :

2. Prayer against blacksmiths and devils, *barya* and *legewon*: በስመ : . . . አዓትብ : ገጽዩ : (እምገጽዩ :) እምብዝሃ : ፍርሃት : ወድን(ግን)ጋዜ : . . . ከመ : ታድኅነኒ : እምዪናሆሙ : ወእምሥራዮሙ : ለነሀብት : ርኩሳን : ወለአጋንንት : እኩያን : በሎፍሐም : ስምክ : . . . በዝንቱ : አስማት : አምሐልኩክሙ : ባርያ : ወአጋንንት : ወሌጊዎን : ወአይግብኡ : ኀበ : ገብርክ : [] .

3. Prayer against devils: ዮድ : (7 times) ኪያኬድ : (7 times) . . . ከመ : አይቅረቡ : ኀበ : ነፍሱ : ወሥጋሁ : ለገብርክ : [] .

4. Prayer against the designs of devils: በፋሲክ : ስምክ : ዘርዘር : ምክሮሙ : ለአጋንንት : . . . ከመ : አይቅረቡ : ኀበ : ነፍሱ : ወሥጋሁ : ለገብረ : እግዚአብሔር : [] .

5. Prayer against blacksmiths. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ነሀቢ : አላሁማ : በኃቅለ : መግኑን :

6. Beginning of a prayer against devils, black *barya*, *däsk*, and [. . .]: ላሂ : አመረላሂ : . . . አድኅነኒ : እግዚእየ : አያሱስ : ክርስቶስ : እምእድ : አጋንንት : እኩያን : ወእምባርያ : ጸሊማን : ደስክ : ወ[. . . .

Four coloured magical pictures.

The name of the first owner is erased and replaced by Gäbrä Śellase. Bought in 1931.

XVII

Nineteenth century. Vellum. 80 mm. × 120 mm. 92 folios. One column. 15–19 lines to a page. Poor handwriting. Black and red ink. Binding—wooden boards covered with linen. No. 52283.

This manuscript contains numerous treatises of divination (*hasab*), magical prayers, and magico-medical prescriptions. Gəʾəz and Amharic.

1 (ff. 3r.–41r.). *Hasabä käwakabt* 'Calculation of the stars' composed of 12 chapters corresponding to the signs of the zodiac. Cf. Griaule, 'Notes', 29–31.

2 (f. 41r.–v.). *Hasab* 'Calculation' of the sick (ሐሳበ : ሕሙም : ዘይትነሣእ : ወዘኢትነሣእ :). A *hasabä həmun* is edited in Griaule, 'Notes', 28–9, a few others in *Ḥatäta mänafəst*, pp. 205, 210, 212, and 213.

3 (f. 41v.). *Hasab* to know the reason for which someone dies (በዙተአምር : ሕማሙ : ለሰብእ : በዘ(ኢ)ይመውት :).

4 (ibid.). *Hasab* of the ill (ሐሳበ : ድውይ :). Cf. *Ḥatäta mänafəst*, p. 204.

5 (ibid.). *Hasab* to know the disease affecting someone (ሐሳበ : ዙተአምር : ሕማሙ : ለሰብእ :).

6 (f. 42r.). *Hasab* of beer (ሐሳበ : ፀላ :).

7 (ibid.). Prescription for a sterile woman (ለመካን :).

8 (ibid.). *Hasab* of fate (ሐሳበ : ክፍል :). Cf. *Ḥatäta mänafəst*, p. 200.

9 (f. 42v.). *Hasab* of wealth and poverty (ሐሳበ : ብእል : ወንዴት :).

10 (f. 43r.). *Hasab* of a lonely woman (ሐሳበ : ብእሲት : ባሕቲታ :).

11 (f. 43v.). *Ḥasabā mānazāl*, a treatise of divination by Psalms (ሐሳብ ፡ መናዝል ፡ ዘዳዊት ፡). Cf. *Ḥatāta mānafest*, p. 138.

12 (f. 44v.). *Ḥasab* of a journey (ሐሳብ ፡ ፍጥት ፡). Cf. *Ḥatāta mānafest*, pp. 207 and 232.

13 (ibid.). A *ḥasab* similar to No. 9.

14 (f. 45r.). *Ḥasab* of goods (ሐሳብ ፡ ንዋይ ፡). Cf. *Ḥatāta mānafest*, p. 207.

15 (ibid.). *Ḥasab* to know whether someone will perish or not (በእንተ ፡ ዘጠፍኦ ፡ ሰብኦ ፡).

16 (ibid.). *Ḥasab* of the sterile woman (ሐሳብ ፡ መካን ፡). Cf. *Ḥatāta mānafest*, p. 208.

17 (ibid.). *Ḥasabä ədəl* (ሐሳብ ፡ እድል ፡). Cf. *Ḥatāta mānafest*, p. 201 (ሐሳብ ፡ ኑሮ ፡ ወዕድል ፡).

18 (ibid.). *Ḥasab* of mercy (ሐሳብ ፡ ምሕረት ፡).

19 (ibid.). *Ḥasab* to know whether charms will be undone or not (ሐሳብ ፡ ማእሣር ፡ ዘይትፈታሕ ፡ ወዘኢይትፈታሕ ፡).

20 (ibid.). A *ḥasab* similar to No. 10.

21 (f. 45v.). *Ḥasab* of the day (ሐሳብ ፡ ዕለት ፡).

22 (ibid.). *Ḥasab* to know whether someone will come or not (ሐሳብ ፡ ዘይመጽኦ ፡ ወዘኢይመጽኦ ፡).

23 (ibid.). *Ḥasab* of Ezra, concerning the soldier (ሐሳብ ፡ እዝራ ፡ ሐራ ፡).

24 (f. 46r.). *Ḥasab* of the man and the woman, to know who will die first (ሐሳብ ፡ ብእሲት ፡ ወብእሲት ፡ ዘይቀድም ፡ መዊተ ፡).

25 (ibid.). *Ḥasab* of the thief (ሐሳብ ፡ ሌባ ፡). Cf. *Ḥatāta mānafest*, p. 210.

26 (f. 46v.). *Ḥasab* of pregnancy (ሐሳብ ፡ ጽንሰ ፡). Cf. *Ḥatāta mānafest*, p. 202.

27 (ibid.). *Ḥasab* of birth (ሐሳብ ፡ ወሊድ ፡). Cf. *Ḥatāta mānafest*, pp. 197, 201, and 202.

28 (ibid.). *Ḥasab* of the woman (ሐሳብ ፡ ብእሲት ፡).

29 (ibid.). *Ḥasab* of the man and the woman, different from No. 24.

30 (f. 47r.). *Ḥasab* of a journey, different from No. 12.

31 (ff. 47r.–57r.). Magical prayers for love (ለመስተፋቅር ፡), for goods (ለውሂብ ፡ ንዋይ ፡, f. 48v.), for birth (ለወሊድ ፡, f. 49 v.), against chest pain (ውጋት ፡, f. 50v.) and colic (ቊርፀት ፡, f. 50v.), for being respected (ግርማ ፡), for binding devils, and against *mäggañña* (በእንተ ፡ ማዕሠረ ፡ ኢጋንንት ፡ ለመጋኛ ፡, f. 53r.), for expelling devils and diseases (*čänäfär*, *bədbəd*, *fera*, *tagratya*, etc., f. 53v.), against the demon of the noon (*ganenä qätər*), colic (*quršät*), migraine (*fəlsät*), chest pain (*wəg'at*), rheumatism (*q'wərtəmat*), etc., by the virtue of Solomon's seal (በማኅተመ ፡ ንጉሠ ፡ ሰሎሞን ፡, f. 54r.), for expelling devils (f. 54v.), against the evil eye, *nədəra*, containing the legend of the witch seen by the Apostles on the shore of the Sea of Galilee (f. 56r.), for eye disease (በእንተ ፡ ሕማመ ፡ ዓይን ፡, f. 56v.), against *barya*, *fera*, and fever (*nədəd*, f. 57r.).

32 (ff. 57r.–58r.). Magico-medical prescriptions: against magical disease (ከሐራስ ፡ ዘኢጋዛ ፡ ምትራ[ት] ፡), swelling of the penis (ለዘሐበጠ ፡ እስ[ኪቱ] ፡), gummy eyes (ፍጨመጨመ ፡ ዓይን ፡), leprosy (ዘለምጽ ፡), blepharitis (ዘተመልጠ ፡ ዓይኑ ፡), toothache (ለሕማመ ፡ ጥርስ ፡), sore throat (ለሕማመ ፡ ጉርዔ ፡), deafness (ዘደንቀወ ፡

ዕዝኑ ፡), migraine (ፍልፀተ ፡ ርእስ ፡), and colic (*q^wərṣāt*), fever (*nədad*), disease of children (ሕማሙ ፡ ለሕፃን ፡), for the nose (አንፉ ፡), for scrofula (ምሽር ፡), etc.

33 (ff. 58r.-60v.). Magical prayers and prescriptions: for causing enmity (መስተግልፅ ፡), against wild beasts (ለአርፄ ፡ ምድር ፡), etc., for causing impotence and stopping urination (ማዕሠረ ፡ እስኪት ፡).

34 (ff. 60r.-62r.). Five magico-medical prescriptions against rheumatism (ለቀ-[ር]ጥማት ፡), prescriptions against eye disease (ለዓ[ይ]ን ፡ ሕማም ፡), sores (ዘቀሰል ፡), syphilis (ለቂጥኝ ፡), smallpox (*fänṣaša*), for the sterile woman (*mākan*), migraine (*fəlṣūtā rə's*), fever (የንዳድ ፡), colic (ለቀርፀት ፡), for the madman (ዘእብድ ፡ ሰው ፡), against a rabid dog (እብድ ፡ ውሻ ፡), pus (ለመግል ፡), impotence (የእስኪቱ ፡), for the sterile woman (ለመካን ፡).

35 (f. 62r.-v.). Treatise of divination, *Hasabä kobar*.

36 (ff. 62v.-64v.). Magical prayers and prescriptions against goitre (ስለ ፡ እንቅርጥ ፡), eye disease (ለዓይን ፡), migraine (ለፍልፀተ ፡ [*sic*] ርእስ ፡), etc.

37 (ff. 64v.-65v.). Prayer for expelling devils; Mark v, 1-20.

38 (ff. 65v.-66r.). Magical prayer against devils, *mäštämä aganənt* (በሰመ ፡ . . . ጸሎት ፡ በእንተ ፡ መስጥመ ፡ አጋንንት ፡).

39 (f. 66r.). Magical prayer against *fərṣəqat*, *barya*, and *legewon*.

40 (ff. 66v.-67v.). Another prayer against devils, *mäštämä aga[nənt]*, various magical prayers, two of them for revelation (ለራእይ ፡).

41 (ff. 67v.-71r.). Chronological notes (የዘመናት ፡ ቀጥር ፡).

42 (f. 71r.-v.). Notes concerning the *Dəggwa* 'Hymnary'. Incipit: አርእስተ ፡ ድን ፡ ጽጂነው ፡ በጽጂ ስነፍጥረት ፡ ምሳሌ ፡ ነው ፡ Cf. Grébaut-Tisserant, 244, 2.

43 (f. 72r.-v.). *Hasab* of the ill (ሐሳብ ፡ ድውይ ፡) followed by a similar *hasab* without title. Cf. No. 4.

44 (f. 73r.). *Hasab* of the sick (ሐሳብ ፡ ሕመም ፡), different from No. 2.

45 (f. 73r.-v.). *Hasab* indicating the medical actions of which each is dangerous mainly for one day of the week, with the corresponding recipe to combat it. Incipit: ፩ ፡ ጋኔን ፡ በእሁድ ፡ እጅ ፡ ሰብእ ፡ ይፈርሆ ፤ መድ[ጋኒት] ፡ ንጥር ፡ ቅቤ ፡ አብሾ ፡ አሜራ ፡

46 (ff. 73v.-80v.). Medico-magical prescriptions for a good journey (መንግድ ፡ [*sic*]), against *buda* and the cough (ለሳል ፡), the disease of the genitals (የሙርጥ ፡), the hail (የበረድ ፡), stones being thrown at someone by magic (አንደረምቢ ፡), for causing love (ለመስተፋቅር ፡), for causing enmity (መስተግልፅ ፡), against haemorrhoids (የጀርባ ፡ ደፄ ፡), for undoing charms, *mäftähe šəray*, against thieves (ለሌባ ፡), against *šotäläy*, rheumatism (ቀጥጥማት ፡), etc.

47 (ff. 81r.-82r.). Short treatises of divination (*hasab*), amongst them: *hasab zämänazal* (cf. No. 11), *hasab* of beer (cf. No. 6), *hasab* of wealth (ሐሳብ ፡ ብእል ፡) (cf. Nos. 9, 13), *hasab* to know your own disease (ሐሳብ ፡ ዘተአምር ፡ ሕማሙ ፡ ለባሕቲቱ ፡), *hasab* of pregnancy (cf. No. 26), etc.

48 (ff. 80v.-92r.). Various *hasab*: for a journey (cf. No. 12), to know whether a man will vanquish or not (ሐሳብ ፡ መዋሲ ፡ ወተመዋሲ ፡), of fate (cf. No. 8), of the ill (cf. Nos. 4, 43), a *hasab* to know the disease feared, according

to the signs of the zodiac, etc., and magical prayers and recipes against devils (ጸሎት : በእንተ : አጋንንት ፡), for binding your enemy and blinding him (. . . በዝንቱ : አስር ፡ . . . እደዊሁ ፡ . . . ወአጽልም ፡ አዕይንቲሁ ፡), for preventing a man from leaving [a woman] against her will (. . . በኃይለ ፡ ዝንቱ ፡ ከመ ፡ ኢይሁር ፡ እምኔየ ፡ በፈቃዱ ፡ . . .), etc.; a *ḥasab* to know the month of your death (ኅሳበ ፡ ዘይመውት ፡), a *ḥasab* of love (ሐሳበ ፡ ፍቅር ፡) (cf. *Ḥatūta mānafest*, p. 200), to know what a man is thinking (በዙተአምር ፡ ሕሊናሁ ፡ ለሰብእ ፡), of sickness (በእንተ ፡ ሕማም ፡), of goods (cf. No. 14), and—at the end—a few short magical recipes.

Remarks

1. The original manuscript (ff. 3–72) is composed of 7 numbered quires (the number 4 appearing twice on the fourth and on the fifth quire); it is preceded by a double fly-leaf (ff. 1–2 containing short magical prayers, recipes, and a *ḥasabä dawuy*, cf. No. 4) and followed by at least 6 quires of various sizes and various numbers of leaves added later: ff. 73–4, 80 mm. × 115 mm.; ff. 75–8, 75 mm. × 75 mm., the last leaf being extended to 115 mm. by sewing on an additional piece of vellum; ff. 79–80, 83 mm. × 120 mm.; ff. 81–2, 62 mm. × 85 mm.; ff. 83–6, 75 mm. × 125 mm.; ff. 87–92, 70 mm. × 125 mm. Most of these additional quires are only attached to the manuscript by string but not bound together with the main part of the manuscript.

2. The original manuscript finishes on f. 71v. with a colophon giving the name of the owner (and diviner), *aläqa* Gäbrä Mäsqäl from Askwəna (አስኩና ፡) in Agäwmädär, who wrote the manuscript himself (ዘጸሐፉ ፡ በእዱ ፡) at the time of governor (ሊቀ ፡ ሊቃውንት ፡ ወመኳንንት ፡) Wäldä Šägga.

3. The writing is in many places illegible (esp. on ff. 1r., 2v., 80v., 83r.).

4. Some of the additional leaves (see Remark 1) are probably written in different hands (e.g. ff. 80r.–v., 81r.–82v., 87r.–92r.).

5. On ff. 49r., 50r., 52v., 53r., 54r., v., 64v., 65v., 66r., 71v. 76r., 77v., 78r., 85v., magical signs, squares, and pictures.

6. Folio 92v. is blank.

7. Bought in 1929.

GENERAL INDEX

excluding names of diseases, demons, magicians, and magic

(o) = name of an owner

Alexander, king (secret names pronounced by, before Gog and Magog) VI, 1; VII, 4	<i>Daggʷa</i> (notes concerning the) XVII, 42
Amina (o) II	divination XVII, 1–6, 8–30, 35, 43–45, 47–48,
Askwəna (in Agäwmädär) XVII, Remark 2	Remark 1
Biblical texts:	Ḥṭta Maryām (o) I
Ps. i IV, 3	Gäbrä Iyäsus (o) V
Mark i, 23–6 VIII, 7	Gäbrä Mäsqäl (o) XVII
v, 1–20 XVII, 37	Gäbrä Mikaʼel (o) IV
John i, 1–5 VIII, 1; IX, 11	Gäbrä Samuʼel (o) X
chronological notes XVII, 41	Gäbrä Šallase (o) XVI
	Gog and Magog, see Alexander

- Hadare (?) Maryam (o) VI
 legend of Susenyos II, 1; III, 3; IV, 6; VII, 7; XV, 1
 legend of the witch seen by the Apostles on the shore of the Sea of Galilee II, 4; V, 5; XVII, 31
māftāhe šəray IV, 1; VI, 3; VII, 1, 3; VIII, 8; IX, 1, 14; XVII, 46
 Magdala I, VII, VIII, XII, XIV
 magical characters II, 3; XVII, Remark 5
 magical pictures all MSS
 magical squares I, 5; II, 3; XVII, Remark 5
 Mākərä Šəllase (o) XIII
māstəmə aganənt I, 2; IV, 2; X, 1; XVII, 38, 40
 medico-magical prescriptions and recipes XVII, 7, 32, 34, 36, 46
 Nəšārä Ab (o) VIII
 Səbänä Giyorgis (o) XII, XIII
sālam to Phanuel I, 10; V, 7; VI, 8; IX, 8; X, 4; XV, 3
sālam to the wound of the side with the names of the nails of the Cross II, 6; IX, 10
 ‘Solomon’s net’ VII, 2, 8; XVI, 1
 Solomon’s ring (secret names kept in) XI, 3
 Solomon’s seal (prayer by the virtue of) XVII, 31
 Susenyos, see legend of Susenyos
 Təsfa Giyorgis (o) X
 Wälättä Giyorgis (o) VII
 Wälättä Hanna Təkkū (o) III
 Wälättä Həywāt (o) XII, XIII
 Wälättä Maryam (o) X, XI
 Wälättä Mika’el (o) I, III, VI, XV
 Wälättä Šəllase (o) XII
 Wälättä Təklä Haymanot (o) IV
 Wäldä Maryam Märra (o) VII
 Wäldä Šägga, governor of Agəwmədər XVII, Remark 2
 Wəšən Dässəta (o) I
 Yəmam (o) XIV

INDEX-GLOSSARY

names of diseases, demons, magicians, and magic

afāfta አፋፋታ : VII, 6 unidentified.

aganənt see *ganen*.

aḥazä säbə’ አዝ : ሰብእ : VIII, 2 ‘[magical] signs made by men (?)’.

andärämbi አንደረምቢ : for *andäräbbi* XVII, 46 ‘magical attack by stone-throwing’, cf. Streleyn, *Médecine*, I, 779.

ayär አየር : X, 3 ‘air, wind, air current, draught’, cf. the title of the medical prescription, TT 243, *አአየር : ወለብርድ* : (Streleyn, *Médecine*, I, 242–3). On the other hand, cf. the disease called *ayära aganənt* ‘the breath of the demons (?)’, Streleyn, *Prières*, 334. See also Worrell, III, 133.

ayḥudawi in ‘*aynä ayḥudawi* ዐይነ : አይሁዳዊ : XIII, 3 ‘evil eye of a Jew’, cf. Streleyn, *Prières*, 340.

‘*ayn* ዐይን : (1) ‘eye’ in *lä-‘ayn* ለዓይን : ‘for the [disease of the] eye’ XVII, 36; *ḥəmamä* ‘*ayn* ሕማመ : ዓይን : ‘the disease of the eye’ XVII, 31, and *yä-‘ayn* ሕማመ የዓይን : ሕማም : XVII, 34, cf. Streleyn, *Prières*, 327; Rodinson, §§ 112, 121, 122, 125; prescriptions in TT 90 ff. (Streleyn, *Médecine*, I, 212 ff.); ‘*ayn zätämalṭa* ዓይን : ዘተመልጠ : ‘loss of eyelashes, blepharitis’ XVII, 32, see prescriptions in TT 77, 85 (Streleyn, *Médecine*, I, 208–9); *yäčämäččämä* ‘*ayn* የጨመጨመ : ዓይን : XVII, 32 ‘gummy eyes’, see TT 90 ff. (Streleyn, *Médecine*, I, 210 ff.).

(2) ‘[evil] eye’, see under *ayḥudawi*, *barya šällim*, *buda*, *dini*, *dobbi*, *ədä säbə’*, *əslamawi*, *krəstyanawi*, *legewon*, *mäqtul*, *mʷartäñña*, *qämäñña*, *qäyyəḥ*, *säyṭan*, *šəla wägi*; also Worrell, III, 131; Griaule, *LR*, §§ VI–XI;

Strelcyn, *Prières*, 334; Rodinson, index, 193; ‘*aynä wârq* ጻይነ፡ ወርቅ፡ II. 4 ‘Goldauge, Gelbauge, Gelbsucht (?), Auge von Warq (?)’, Worrell, III, 131. Probably ‘jaundice’, see Strelcyn, *Médecine*, I, 229, n. 7. But *KBT*, 999–1000, indicates: ሀይነ፡ ወርቅ፡ ፤ . . . ሀይነ፡ ትኩር፡ ትክ፡ ብሎ፡ ሀይቶ፡ የሰውን፡ ደም፡ ግባት፡ የሚወጋ፡ እገሌ፡ ሀይነ፡ ወርቅ፡ አለበት፡ ይባላል፡ ጠንቋይም፡ ጸሎት፡ በእንተ፡ ሀይነ፡ ወርቅ፡ ወሀይነ፡ ጥላ፡ ብሎ፡ የሚጽፈው፡ ሀይነ፡ ወርቅ፡ ይባላል ። ‘Someone who, staring [at a person] gives her a crimson complexion, is said to have an ‘*aynä wârq* [“golden eye”]. Also the sorcerer who writes prayers for the ‘*aynä wârq* and the ‘*aynä tēla* [“eye of the shadow”] is called ‘*aynä wârq*’.

‘*aynät* ጻይነት፡ V, 5; IX, 2, 13; XII, 1 ‘evil eye’ which provokes, amongst others, a kind of eruptive disease called also ‘*aynät*, cf. Worrell, III, 138; Griaule, *LR*, pp. 11 and 12, n. 1; Strelcyn, *Prières*, 334; *idem*, *Médecine*, I, p. 229 (TT 166) and n. 11; Rodinson, 36, 39, § 68. See also under ‘*ayn* and *nädära*’.

barya ሳርያ፡ I, 3, 6; III, 1; V, 1, 2, 3, 4, 6; VI, 1, 6, 7, 9, 10; VIII, 2, 3; IX, 1, 3, 4, 8, 13; XI, 2, 3; XII, 1; XIV, 1; XV, 1; XVI, 6. Lit. ‘slave’. The name of a black-skinned people. People believe that *barya* are serving the demon or the spirit provoking epilepsy and therefore *barya* is identified with this disease. For details see Strelcyn, *Prières*, 331 and 346–7; *KBT*, 525; Griaule, *LR*, § LXII; Strelcyn, *Médecine*, I, 560–5 (TT 1309–20).

barya šällim ‘black *barya*’ V, 4 is characterized as follows: . . . አንተ፡ ሳርያ፡ ጸሊም፡ አጽመ፡ ዘትሰብር፡ ወዘተሐንቅ፡ ከሳደ፡ ወዘተሐን፡ [*sic*] በሐልም፡ . . . ‘you, black *barya*, who break the bones, who strangle the neck and who make people wake up jumping’; *barya šälliman*, pl., VIII, 2; XI, 2; ‘*aynä barya* ‘the [evil] eye of *barya*’ XI, 3.

bədbəd ሳድሳድ፡ XII, 1; XVII, 31; cf. Worrell, III, 134; Strelcyn, *Prières*, 332. It is the Ge‘ez term corresponding to the Amh. *čänäfär* (ቸነፈር፡) ‘pestilence, plague’, cf. Dillmann, col. 541; Grébaut, 191. *KBT*, 504, gives two other names of diseases as corresponding to *bədbəd*: *wāba* ወባ፡ ‘malaria’ and *nədad* ንዳድ፡ ‘malarial fever’. Another meaning, ‘colic’, is given by the informant Agāñāhu on a M.C. card (1927): ‘ሳድሳድ፡ colic (= ቅዝን፡)’.

buda ቡዳ፡ II, 8; III, 1; V, 2; VII, 10; VIII, 3; IX, 13; X, 3; XII, 1; XVII, 46 ‘a being whose main characteristic feature is the evil eye; he possesses the victim by drinking her blood and eating her flesh’. For details see Griaule, *LR*, §§ I–V and pp. 139–42; Strelcyn, *Prières*, 331–2; *idem*, *Médecine*, I, 754–5 (TT, index to MS C); Rodinson, 26, 58–9 *et passim*, see index, 191.

‘*aynä buda* ጻይነ፡ ቡዳ፡ XIII, 3 ‘the [evil] eye of *buda*’.

čänäfär ቸነፈር፡ XII, 1; XVII, 31 ‘plague, pestilence’, see above under *bədbəd* and Strelcyn, *Prières*, 332; *idem*, *Médecine*, I, 59 and 490–3 (TT 1090–5).

däbän ansa ደቡን፡ አንሳ፡ VI, 1, cf. Strelcyn, *Prières*, 341–2, giving the following results of an inquiry: ‘a kind of sorcerer; Guidi, col. 672 “blacksmith”, Guidi, *Suppl.*, col. 194 “tanner (Gondar)”.—T[aa]mrat] E[mman]uel] disputes

the use of this term with the meaning of “tanner” in Gondar, but knows it in Shoa.—J[oseph] T[ubiana] gives: “iron-worker” ሰረት : ቀጥቃጭ : in Godjam (informant: Abba Ġirom Gabra Muse).—The term designates in Godjam “weavers, blacksmith”. Etymology: *dəbbəl ansa* ድብል : አንሳ : “who takes away burdens”; originally “porter” (informant: Ato Mängəstu).—T.E. proposes to translate “workers who pitch the royal tent (ደባና)”.—*däbān ansa* is attested in the Chronicle of King Susenyos (Tom. I, ch. lviii, l. 202) among names of peoples (*šeme*, *čome*, and *gafat*). *KBT*, 1097 ‘blacksmith’; *TWA*, 214 ‘workers, blacksmith’.

däbbas ደባስ : XI, 4 ‘a kind of genius supposed to inhabit places where there are beer and hydromel’, Baeteman, col. 905; ‘... when there is no hydromel, one believes that this genius starts to be malicious and causes illness; he does not abandon his post as long as the house exists; thirsty, he becomes malicious, can be seen but not touched, causes diseases and sometimes even kills’, Guidi, col. 670. Another explanation is given by Parkyns, see Worrell, III, 139.

dägamyanä ‘as ደጋምያን : ስል : VII, 3 ‘magicians who make incantations using wood’, cf. Strelcyn, *Prières*, 342, s.v. *dägami*.

dām ደም : I, 1, 2, 5, 6, 7, 8, 9 (*wəḥzätä dām* ውሕዙተ : ደም) ; II, 2; IV, 3, 4; VI, 4; XV, 1, 4 ‘blood, haemorrhage’, especially ‘vaginal haemorrhage’ causing spontaneous abortion, cf. Griaule, *LR*, §§ xc–xcī and cxviii; Strelcyn, *Médecine*, I, 528–33 (TT 1208–25).

däsk ደስክ : XII, 1; XVI, 6—name of a devil, cf. Worrell, III, 138, and Strelcyn, *Prières*, 334, and p. 44, n. 1, where the following information is quoted from a MDD card concerning MS Éth. 606 from the BN: ‘*ganen* of the noon [see below, *ganenä qätär*]. Climbs on the shoulders and presses down heavily. Swells the feet. All the body is heavy. The feet are heavy. No other symptoms . . .’. Informant, *aläqa Gässäsä*. For details concerning the cult of *däsk* in the fourteenth–fifteenth centuries in Ethiopia, we find a very rich documentation in *Samuel de Dabra Wagag*, 8, 10 *et passim*.

dədəq ድድቅ : XI, 2, 4; XII, 1 ‘accident, sudden disease’, cf. Worrell, III, 133; Strelcyn, *Prières*, 335. *KBT*, 1138, gives more details: ድድቅ ፤ ንዳድ : ወባ : ወደም : መጋኛ = ‘*fera* [see below], malarial fever, or *mäggañña* [see below]’. The first of the two terms given for malaria (*nədat*, see below) is the general one, the second, *wāba*, seems to be used mostly in Shoa, cf. Guidi, col. 578.

dəfənt ድፍንት : X, 3 lit. ‘obturation, closing’, Guidi, col. 696; Baeteman, col. 930, ድፍንት : (but transcribed *defent* [sic]). In TT it occurs in at least two distinct diseases: (1) የኩፍኝ : ድፍንት : *yäkuffəñ dəfənt* ‘obturation by smallpox’ (TT 1156), cf. Strelcyn, *Médecine*, I, 514–15; (2) ‘obturation of the womb’, (a) ዘድፍንት ፤ መካን : የሚያደርግ : ‘[Prescription] for the obturation [of the womb] which makes [the woman] sterile’, see MS D, ch. 130, 1, (b) ለቂጥኝ : የድፍንት : ‘[Prescription] for syphilis, for the obturation [of

the womb]’, see MS D, ch. 130, 2, cf. Strelcyn, *ibid.*, index to MS D, pp. 776–7. Note in the two last cases the form **ድፍነት** : *dəfnät*.

dini **ዲኒ** : *f. dinit* written probably by mistake *danit* **ዳኒት** : in ‘*aynä dini*, ‘*aynä dinit* XIII, 3. Name of an evil spirit, cf. *dino* **ዲኖ** : in Strelcyn, *Prières*, 335.

dobbi **ዶብ** : *f. dobbit* **ዶብት** : XIII, 3. A kind of sorcerer, cf. Strelcyn, *Prières*, 341, 123 (‘According to J.T[ubiana] this name is probably a Galla one and designates slanderers, people making evil spells’ (provisional note, 11.1.1950)), 348 (‘a Galla population (according to Joseph, M.C.’s informant) or Gogot (Gurage) (according to Wabino, another informant of M.C.)’). See Marcel Cohen, *Études*, 7, 21, 69, 72, 91. According to Bruner-Plazikowski (unpublished MS belonging to M.C.) the *dobbi* are probably Selti.

əbd säw **እብድ** : **ሰው** : XVII, 34 ‘madman’.

əbd wəšša **እብድ** : **ውሻ** : XVII, 34 ‘the biting of a rabid dog’, cf. prescriptions in Griaule, *LR*, § LXIX, and TT 848–55 (Strelcyn, *Médecine*, I, 418–19; Rodinson, § 21).

ədä säbə’ **እደ** : **ሰብእ** : II, 8; *əǧä sabə*’ **እጅ** : **ሰብእ** : amharized form VII, 10; XII, 1, lit. ‘the hand of the man’, a kind of an evil being, cf. Worrell, III, 130; Strelcyn, *Prières*, 333, and especially, p. 44, n. 6: ‘... perhaps it should really be interpreted as **እደ** : **ሰብዕ** : “magical hand”’. Prescriptions against this evil (disease) are found in TT, see index to MS C in Strelcyn, *Médecine*, I, 759–60. We find two other prescriptions in MS D, ch. 116, devoted also to *buda* [see above].

‘*aynä əǧä säbə*’ **ዓይነ** : **እጅ** : **ሰብእ** : XIII, 3, ‘the [evil] eye of *əǧä säbə*’.

ənqərṭ **እንቅርጥ** : XVII, 36 ‘swelling of the neck; goitre’, cf. Strelcyn, *Médecine*, I, 42.

əskit **እስኪት** : ‘penis; men’s genitals’ in : (1) *yäəskitu* **የእስኪት** : XVII, 34, lit. ‘for the penis’ i.e. ‘impotence’, cf. **ዘጥተ** : **እስኪት** : in TT 646–69 (Strelcyn, *Médecine*, I, 332–9; also Griaule, *LR*, §§ CXXXVII–CXXXIX); (2) *läzähabätä* *əskitu* **ለዘሐበለ** : **እስኪት** : XVII, 32 ‘for the man whose genitals are swollen’, cf. Griaule, *LR*, § xcvi; TT 670–5 in Strelcyn, *Médecine*, I, 338–41.

əslam **እስላም** : VII, 3 and *əslamawi* **እስላማዊ** : ‘Muslim’ in ‘*aynä əslamawi*’ **ዓይነ** : **እስላማዊ** : XIII, 3 ‘the [evil] eye of Muslims’, cf. Worrell, III, 131; Strelcyn, *Prières*, 340.

əzn **እዝን** : ‘ear’ in *zädängäwä* *əznu* **ዘደንቀው** : **እዝን** : ‘for the deaf’.

fälaša **ፈላሻ** : II, 8; X, 3 ‘Falasha, the “Jews” of Ethiopia’, cf. Worrell, III, 137; Strelcyn, *Prières*, 349. In MS D of TT a special chapter (104) is devoted to the *fälaša*, Strelcyn, *Médecine*, I, 774–5. A prescription given by MSS ACD of TT (1137), *Médecine*, I, 508–9, names the *fälaša* together with the *ədä aäbə* [see above]. Another prescription found in MS D (ch. 116 bis 5) mentions the *fälaša* together with the *buda* [see above].

fänšaša **ፈንሻሻ** : XVII, 34 ‘smallpox’, see Strelcyn, ‘Note sur les noms de la variole’.

- fera* ፌፌ : IX, 13; X, 3; XI, 2; XII, 1 'serious and contagious disease', Guidi, col. 872; Worrell, III, 133; Strelcyn, *Prières*, 336; *Médecine*, I, p. 495, n. 14 and prescriptions (TT 1079-89), pp. 484-91.
- fägen* ፋጊን : XII, 1. Name of a population frequently encountered in Ethiopian magical texts; see Strelcyn, *Prières*, 349 giving the results of an inquiry concerning this name.
- fälsät* ፋለሳት : II, 8; VI, 1; VII, 6, 10; VIII, 3; IX, 13; X, 3; XI, 2; XII, 1; XVII, 31; *fälsätä rə's* XVII, 32, 34, 36 'migraine', cf. Worrell, III, 136; Strelcyn, *Prières*, 336. Quoted many times in TD (see Strelcyn, *Médecine*, I, 105 ff.) and in TT (ibid., 200-1); MS D of TT uses the term የራስ : ምታት : *yāras mätat* as a synonym.
- färqəqat* ፋርቅቃት : II, 8; XVII, 39. Name of a disease of the womb, occurring once in TT, (MS C, ch. 11, 34). Seems to be a synonym of the disease called in the same MS in ch. 11, 33 የበጀድ : ስቅስቃት : *yäbäḡäd saḡəssəqat* (the tentative translation given in Strelcyn, *Médecine*, I, 755—'maladie du bas ventre'—has probably to be replaced by 'piercing pain in the womb'). The *färqəqat* is included in the chapter of *yäbäḡäd saḡəssəqat* in the index of MS C; see also TT 1271 (Strelcyn, *Médecine*, I, 544-5). This disease is a consequence of the *šotälay* [see below], cf. ሾተላይ : በታመመች : ጊዜ : በጀድዋ : ይሰቅስቃታል : TT, MS D, ch. 144, 2.
- ganen* ጋኔን : II, 8; VIII, 3; X, 3 'devil, demon', pl. *aganənt* አጋንንት : I, 2; III, 1, 2; IV, 2; V, 1, 3, 6; VI, 1, 6; VII, 2, 4, 5, 8, 10; VIII, 1, 7, 14; IX, 4, 8, 14; X, 1 (*a, b, c*); XI, 1, 2; XII, 1; XIII, 3; XV, 2; XVI, 1, 2, 3, 4, 6; XVII, 31. Often qualified as *aganənt šāwagan* 'malicious *aganənt*'; also as *aganənt əkuyan* 'bad *aganənt*' XVI, 2. Strelcyn, *Prières*, 335; Rodinson, 60-2 *et passim*, see index, 192.
- '*aynä aganənt* ዓይነ : አጋንንት : 'the [evil] eye of the *aganənt*' XIII, 3.
- ganenü qätər* ጋኔነ : ቀትር : III, 1; XI, 2, 4; XVII, 31; *ganen zaqätər* XII, 1 'the demon of the noon', Dillmann, col. 1177; Worrell, III, 133 (who quotes also an oral explanation given to him by Mrs. Elsie Winqvist in Stockholm: 'Gallenfieberanfall infolge von Überlastung des Magens zu Mittag, am Schlusse des Fastens'); Strelcyn, *Prières*, 335.
- gudale* ጉዳሌ : XII, 1. Name of a devil or an idol, cf. Worrell, III, 136; Strelcyn, *Prières*, 335, but also the name of a population feared as magicians, ibid., 351. For details concerning the cult of *gudale* (ጉ" and ጉ") in the fourteenth-fifteenth centuries in Ethiopia, see *Samuel de Dabra Wagag*, p. 17, l. 7 *et passim*.
- gʷər'e* ጉርዔ : in *ḥəmamä gʷər'e ሕማመ : ጉርዔ* : XVII, 32 'sore throat', TT 328-37 in Strelcyn, *Médecine*, I, 258-61; Rodinson, 49.
- gʷəsəmt*, *gusəmt* ጉሥምት ፣ ጉስምት : II, 8; VI, 1; VII, 6; IX, 13; XI, 2, 4; XII, 1; XV, 5 'chronic pleurisy with cough', cf. Guidi, col. 736; Strelcyn, *Prières*, 335. See prescriptions, TT 1011-12, in Strelcyn, *Médecine*, I, 470-71.
- ḡarba dāwe*, see *yäḡarba dāwe*.

ǧən(n) ጅን : XI, 4; from Arabic جَنّ, cf. Worrell, III, 132. On the cult of the jinns in Ethiopia, see Griaule, *LR*, 135-7; cf. Rodinson, 60, 124, §§ 93, 95. *ḥašan* ሐሻን : in *ḥəmamū lāḥašan* ሐማሙ ለሐሻን : XVII, 32 'children's disease(s)'. *krəstyān* ክርስቲያን : VII, 3 and *krəstyānawī* ክርስትያናዊ : XIII, 3 'Christian' in 'aynā *krəstyān(awī)* 'the [evil] eye of Christians', cf. Worrell, III, 131.

lāmš ለምሽ : XVII, 32 'leprosy', cf. prescriptions in TT 1022 ff. (Strelcyn, *Médecine*, I, 472 ff.); Rodinson, p. 37, n. 1.

legewon ሌጌዎን : I, 6; II, 5; III, 1; V, 1, 2, 3, 6; VI, 1; VII, 6, 7, 9; VIII, 3, 4; IX, 1, 4, 8, 13; X, 2, 3; XI, 3; XII, 1; XIV, 1; XV, 1; XVII, 39.

λεγεών, Mark v, 9; Luke viii, 30, a name for Satan. In Ethiopic magical literature one of the most frequently occurring devils.

Chief of the *barya* [see above] Guidi, col. 327, cf. Worrell, III, 139; Strelcyn, *Prières*, 327. See prescriptions against *legewon* (TT 1321-40) in Strelcyn, *Médecine*, I, 564-9.

legewon rəkus 'impure *legewon*' III, 1; VIII, 4.

'aynā *legewon* 'the [evil] eye of *legewon*' IX, 1. See also: *Samuel de Dabra Wagag*, p. 26, note, and p. 41, l. 22.

mari ማሪ : f. *marit* ማሪት : XII, 1 'diviner', cf. Worrell, III, 127; Strelcyn, *Prières*, 337.

mägəl መግለ : XVII, 34 'pus'.

mäggañña መጋኛ : VI, 1; VII, 10; XI, 2, 4; XII, 1; XV, 5; XVII, 31 'colic with bad stomach-ache caused by the tapeworm; *yälät mäggañña* "the one-day *mäggañña*", a very strong colic with vomiting but without diarrhoea, caused by something poisonous; it often kills within 24 hours', Guidi, col. 111. This explanation is also adopted by Worrell, III, 135, and Strelcyn, *Prières*, 329. TWA, 39, also gives ጎይለኛ : የሆድ : ቀርጠት : በሽታ ። 'bad stomach-ache' and KBT, 126, መጋኛ ፤ የሆድ : ቀርጠት : የሚያስታውክና : የሚያስቀምጥ : ልብንም : የሚደባልት : ነፋስና : ነፋስ : ተጋጭቶ : ወጋት : . . . ወይም : የበሽታው : ምክንያት : ከከሶ : የሚነሣ : ማስታወክና : ቀርጠት : የተጨመረበት : እንደ : ጉነ : ባንድ : ጊዜ : የሚገድል ። 'colic, stomach pain which causes vomiting, diarrhoea, nausea, and wind; . . . a kind of disease caused by tapeworm; accompanied by vomiting and colic, it causes sudden death'. 'Tetanus pains', Trzos, 'List'.

The *mäggañña* is certainly also the demon of the threshold and of the closed door. For details see Griaule, *LR*, 143-4. This belief is confirmed by different informants. The MDD card no. 30 (to MS Éth. 589 of the BN) gives the following explanation: 'One gets this sickness instantaneously if one jumps over the threshold too quickly when leaving the house. A devil touches you on the head or on the side of your body or settles on it. One vomits and falls down . . .'. A card established by M.C. (informant: Agāñāhu, 1928) says: 'Malicious genius of the empty house, of a closed house, or of a house which has not yet been opened (e.g. in the morning when nobody has gone out) . . .'.

For prescriptions, see Griaule, *LR*, §§ XI–XII; Strelcyn, *Médecine*, I, 770–1 (index to MS D, ch. 61).

mākan መካን : XVII, 7, 34 ‘sterile woman’, cf. Griaule, *LR*, §§ CXXVI–CXXIX, and TT 1179–97 in Strelcyn, *Médecine*, I, 522–5; Rodinson, 38, 50, § 117.

mānfās rākus መንፈስ ፡ ርክስ : II, 8; VII, 10; VIII, 2; X, 2 ‘impure spirit’; pl. *mānafəst rākusan መናፍስት ፡ ርክሳን* : V, 1; VIII, 2; XII, 1, cf. Strelcyn, *Prières*, 329.

mānšo መንሾ : VI, 1 ‘a disease which recurs attacking the same person, like intermittent fever, rheumatism, migraine, etc.’, Guidi, col. 87; *KBT* 110; Strelcyn, *Médecine*, I, 88.

māqāwze መቀውዜ : XI, 2, cf. *māqawze*, name of a ‘king of devils’ (?), Worrell, III, 129; Strelcyn, *Prières*, 329. For details concerning the cult of this demon (considered as a kind of *gudale*, see above) in the fourteenth–fifteenth centuries in Ethiopia, see *Samuel de Dabra Wagag*, p. 17, l. 17; p. 26, l. 16 (*māq^wāzya*); p. 28, l. 20 and note; p. 29, l. 12 (*māq^wəzəy*), p. 23, ll. 15, 20, and p. 24, l. 10 (*māhəzəy*).

māqtul መቅተል : in ‘*aynä māqtul ዓይነ ፡ መቅተል* : XI, 2 ‘the [evil] eye of the murderer’. *māqtul* is probably for *māqtəl*, cf. Dillmann, col. 441, መቅተል : ; KWK, 815; see also *qātālay* in Worrell, III, 132.

mäsäryan መሰርያን : VII, 3 ‘sorcerers, magicians’, see below : *säbə’ mäsäryan*.

märmāḡ መርመጅ : XII, 1 unidentified, cf. Worrell, III, 141.

məč ምች : XII, 1 ‘*ምታት* : (Shoa ምት : lit. “blow”) (1) a kind of violent disease with fever which kills in a short time; according to the part of the body affected, it is called e.g. የሳምባ — [*yäsamba* —] lung attack; የልብ — [*yäləbb* —] heart attack, etc.; (2) የባሕር — [*yäbahər* —] a kind of disease of the spleen which attacks swimmers; (3) ራስ — [*ras* —] headache (it is a serious illness)’, Guidi, col. 82. Also Baeteman, col. 91 : ‘*ምታት* : (or ምች :) attack, sudden and violent disease’, and TWA, 47.

But in Gə‘əz we have the term ምትሀት : *məthat* ‘phantasm, fantasy, spectre’, Dillmann, col. 183; Gabriele da Maggiora, 109; KWK, 615 (also ሰይጣናዊ ፡ ሐሰት : ‘Satanic forgery’). The *sāwasəw* translates this term by *aganənt* [see above, *ganen*], Dillmann, *ibid.* The confusion between Gə‘əz *məthat* > *mətat* and the Amh. *mətat* from *matta* ‘to strike, to hit’ seems quite ancient. KWK, 615, indicates for the Gə‘əz *məthat* amongst others the meanings ‘*mətat*, *məč*’. On the other hand, the term *məthat* is used also in Amh. : ‘phantasm, spectre, magic’, Guidi, col. 83; ‘*ganen*’, TWA, 47, cf. Griaule, *LR*, 77 (but *mətat* in §§ LXVI–LXVIII), but Guidi, *Suppl.*, col. 33, gives also *mə’tat* ምትአት : ‘apoplectic stroke, sunstroke’, cf. also Worrell, III, 132 (*mə’tat*) and 133 (*məč*); Strelcyn, *Prières* (*məč* and *mətat*), 329.

For prescriptions against *məč*, see TT 1003–10 (Strelcyn, *Médecine*, I, 468–71).

məšero ምሽር : XVII, 32 ‘scrofula’, cf. prescriptions in Griaule, *LR*, § LXXXII, and in TT 902 ff. (Strelcyn, *Médecine*, I, 430 ff., p. 431, n. 2, p. 439, n. 1); Rodinson, p. 37, n. 5.

mətat ጡታት : XII, 1; *mə'tat* ጡትአት : IX, 13; *məthat* ጡትሐት : II, 8; VII, 6.

See above: *məč*.

murt in *yāmurt* የሙርጥ : XVII, 46 'for [the disease] of the genitals', see above: *əskit*. On the synonymy of the Gə'əz *əskit* and the Amh. *murt*, see Strelcyn, *Médecine*, I, 87.

m^wartāñña ጢርተኛ : 'diviner' in '*aynä m^wartāñña* 'the [evil] eye of the diviner' XIII, 3. Cf. Worrell, III, 127 (wrongly translated as 'prophet'); Guidi, col. 66; Baeteman, col. 149; Strelcyn, *Prières*, 337.

nädära ነደራ : II, 4; *nädira* ነዲራ : V, 5; *nədəra* ነድራ : XVII, 31, cf. Worrell, III, 131 (النظر). The variant *nädəra* is also found. Proper name of the evil eye, used in the legend concerning the witch seen by the Apostles on the shore of the Sea of Galilee. See Strelcyn, BN-Griaule, index, 266. Identified with '*aynä wārq* [see above] and '*aynä šəla wāgi* [see below] in II, 4. Explained simple as 'evil eye' '*aynät əkuy* in MSS Éth. 436, 3; 439, 2; 459, 4; 469, 8; 528, 6; 538, 3 of the BN. Identified with other diseases as well: '*aynä wārq*, *šəla wāgi*, *əǧä säbə*', *zar*, *gärgari*, etc.) in several other MSS belonging to the same collection.

nägärgar ነገርጋር : V, 3; XII, 1, cf. Worrell, III, 134; Strelcyn, *Prières*, 333, and p. 45, n. 1, giving the characteristics of the spirit by *aläqa* Gässäsä (MDD cards): '*nägärgar*—for [Amh.] *gärgari*. *wulluǧ* of a *ganen* [see below, *zar wulluǧ*]. The same as the '*aynä təla* [see above]. Prevents business from being concluded. Wherever he goes he walks on the stones in order not to leave any trace. Does not attack people physically. Prevents possessed persons from declaring the name of the possessing *zar* and makes the sick person recoil from the *däbtära*. "Closes the mouth of the *zar*". Prevents the making of gifts'. 'Paralysis, a kind of epilepsy' (Grébaut, 333, after Juste d'Urbain).

Prescriptions against this disease in TT, MS D, ch. 153, see index of the MS D in Strelcyn, *Médecine*, I, 776–7.

nähabī ነሐብ : V, 6; VIII, 9; XII, 1; XIII, 3; XVI, 5 'blacksmith', f. *nähabit* ነሐብት : XII, 1; XIII, 3; pl. *nähabt* ነሐብት : VII, 6; XIII, 3; XVI, 2, cf. Worrell, III, 127; Strelcyn, *Prières*, 340. Cf. ፫፻ ነሐብት : '300 blacksmiths' belonging to the army of *däsk*, in *Samuel de Dabra Wagag*, p. 26, l. 16.

nədad ነደድ : V, 6; IX, 13; XII, 1; XVII, 31, 32, 34 'malarial fever . . . (in Tigre signifies fever in general)', Guidi, col. 395; '(1) fever, (2) (Gondar) malaria', Baeteman, col. 517. For prescriptions against *nədad* see Griaule, *LR*, § LXIV; TT 1096–1105 (Strelcyn, *Médecine*, I, 492–5).

nədaft ነድፍት : XII, 1 'a kind of disease (of horses and mules)', Guidi, col. 396; Worrell, III, 136; Strelcyn, *Prières*, 332, and *Médecine*, I, 366–7 (TT 738). TT 727 (*Médecine*, I, 362–3) shows that this disease also attacks cows; this is also true for human beings, see TT, MS D, ch. 163 (index to MS D, *Médecine*, I, 778–9).

qawza ቃውዛ : VI, 1 name of a 'king of devils', cf. Worrell, III, 129 (*qawezo*, *qaweza*), related to *mägäwze* [see above].

- qāmāñña ቀመኛ* : in 'aynä qāmāñña XIII, 3. We find this name in the forms *qʷāmāñña*, *qumāñña*, but also *qāmāñña*. 'Sorcerer who makes people ill using philtres and poisons', Guidi, col. 291; Baeteman, col. 378; *KBT*, 434; Worrell, III, 127; Strelcyn, *Prières*, 339. Prescriptions against *qumāñña* are found in TT (MS C, ch. 14, 3, 4; 23, 6; 24, 3; MS D, ch. 193), see Strelcyn, *Médecine*, I, index to MS C, 752–3, where this term is wrongly translated as 'brigands', and index to MS D, 780–1. Trzos, 'List', 17, explains the *qumāñña* [*sic*] as a disease: 'The unconscious struggle of ego and super-ego in dreams. A person who has this ailment grinds his teeth in convulsion and talks loudly in his sleep. Biting one's tongue and lips is also observed'.
- qätäläy ቀተላይ* : XI, 4 'murderer', cf. Worrell, III, 132. See above, *mäqtul*.
- qäyyäh ቀይሕ* : in 'aynä qäyyäh XIII, 3 'the [evil] eye of a White'. *qäyyäh*, lit. 'red', signifies a man of fair complexion in opposition to *šällim* 'black' [see under *barya šällim*].
- qittäñ ቀጥኝ* : XVII, 34 'syphilis', cf. Griaule, *LR*, §§ xcvi–civ, and TT 1163–78 in Strelcyn, *Médecine*, I, 516–23; Rodinson, §§ 23, 125.
- qogolay ቆቆላይ* : VI, 1 unidentified.
- qʷərsät, qursät ቀርፀት* : I, 8; IV, 5; V, 8; VI, 1; VII, 6, 10; VIII, 3, 6; IX, 6, 13; X, 3; XI, 2; XIII, 2; XIV, 2; XVII, 31, 32, 34 'colic', cf. Worrell, III, 135; Strelcyn, *Prières*, 331. For prescriptions, see TT 477–89 in Strelcyn, *Médecine*, I, 296–9. See also Rodinson, 35, 40, §§ 4, 48.
- qʷərtəmat ቀርተማት* : II, 8; VI, 5; VII, 6, 10; IX, 12 (... ወኢት-ቆርተም : እደዊሁ : ወእገሪሁ : . . .), 13; XI, 2; XII, 1; XV, 1; XVII, 31, 34, 46 'rheumatism', cf. Worrell, III, 136; Strelcyn, *Prières*, 331. For prescriptions, see TT 453–71 in Strelcyn, *Médecine*, I, 290–7.
- qʷəsl ቀሰል* : XVII, 34 'sore, gathering', cf. Griaule, *LR*, § cix, and TT 962–75 in Strelcyn, *Médecine*, I, 456–61.
- säbäʾ mäsäryan ሰበአ : መሠርያን* : I, 4; VIII, 1 'magicians', cf. *mäsäryan*, Strelcyn, *Prières*, 337.
- sal ላል* : 'cough, tuberculosis' XVII, 46, cf. Griaule, *LR*, § cxiii, and TT 291–320 in Strelcyn, *Médecine*, I, 252–7.
- säyṭan ሰይጣን* : VI, 2; VIII, 3; X, 3 'Satan', pl. *säyṭanat ሰይጣናት* : III, 2; VI, 1; VII, 9 'devils'; also in 'aynä *säyṭan* 'the [evil] eye of Satan' XIII, 3, cf. Worrell, III, 132; Strelcyn, *Prières*, 330.
- səqəssəqat ስቅስቃት* : II, 8 'disease of the bones or the periosteum', Guidi, col. 166. Cf. Griaule, *LR*, § xcii. See also above *fərqəqat*, synonym for *yäbäǧäd səqəssəqat*.
- šəraʾel ሥራኤል* : XII, 1 and *šərayäl ሥራየል* : VI, 1. This name has probably to be corrected to *səʾel* (the form *səraʾel* seems to be due to confusion with *əsräel* 'Israel'); in Tigre—beings (not demons!) encountered in rivers, especially at noon, and in desert places when one is walking alone. For details see Griaule, *LR*, 137–8; Rodinson, 38, 40, 119, § 128.
- šəray ሥራይ* : V, 6; VI, 3; VII, 1, 3; VIII, 8; IX, 1, 14; XVII, 46 'charm, spell', cf. Worrell, III, 130. This term occurs many times in the titles of

prayers called *mäftəhe šaray* '[prayer] which undoes charms'. A collection of prayers of this kind is edited in Strelcyn, *Prières*.

šəla'i ረላኢ : V, 2 'enemy', cf. Strelcyn, *Prières*, 342.

šəla wāgi ረላ : ወጊ : II, 8; III, 1; IX, 13; *šəlawāgi* ረላወጊ : XII, 1, cf. Worrell, III, 136; Strelcyn, *Prières*, 343, and p. 3, n. 3, 'sorcerer', lit. 'a man who transpierces the shadow (of the person whom he wishes to harm)', Guidi, *Suppl.*, 233. Occurs also in 'aynä *šəla wāgi* 'the [evil] eye of the sorcerer' II, 4.

šotälay ሹተላይ : VI, 1; XI, 1, 2, 4; XV, 1, 4; XVII, 46, and *šotolay* ሹተላይ : VIII, 3, cf. Guidi, col. 218; Worrell, III, 135. Name of a devil who makes women sterile, causes spontaneous abortion, and attacks suckling infants. For details see Griaule, *LR*, § XIII and 144-5; Rodinson (*šotälay* and *šotäle*), 38, 39, 119, § 118. For prescriptions (TT 1341-52) see Strelcyn, *Médecine*, I, 568-77.

təbīb ጠበብ : IX, 13 'artisan, blacksmith, magician', cf. Worrell, III, 127; Strelcyn, *Prières*, 342.

təgbarä säbə' ተግባረ : ሰበአ : I, 4; V, 2; VII, 10; VIII, 2; X, 2 '[magical] action of men'; in I. 4 *təgbarä säbə' əkuyān* '... of evil men' and *təgbarä säbə' mäśūryan* '... of the magicians', cf. Worrell, III, 130; Strelcyn, *Prières*, 322.

tälawaš ተላዋሽ : IX, 13; XII, 1 unidentified, cf. Worrell, III, 141.

tānkolāñña ተንኮለኛ : VII, 10 'malicious, cunning', Guidi, col. 366, cf. Worrell, III, 127; Strelcyn, *Prières*, 339.

täyayaž ተያያሻ : IX, 13 'intermediary, responsible for a contract, guarantor, guarantor *zar* [see below]', Guidi, *Suppl.*, col. 183; cf. Worrell, III, 140; Strelcyn, *Prières*, 339.

tagratya, see *tagrida*.

tagrida ትግረዳ : II, 8; VII, 6; VIII, 3; X, 3; XII, 1; XV, 1; *tagratya* ትግርትያ : XI, 4; '(1) a devil who stays in lonely places and causes epilepsy; (2) epilepsy', Guidi, col. 327; 'a devil attacking mostly women', Baeteman, col. 492. For details see Worrell, III, 128. *KBT*, 633, explains: ትግረዳ ፤ የዛር : ውላጅ : ረቂቅ : መንፈስ : በሰው : ዐድሮ : ተዋህዶ : አንዳንድ : ልግድ : ነገርን : የሚያሠራ : አዶ : ከሰፊ : የባርያ : በሽታ ። 'yāzar wəllağ [see below under *zar wəllağ*], a little spirit who, inhabiting a person, unified with him, causes him to do things involuntarily, *ado kəbire*, epilepsy'. *ado kəbire* (Baeteman, col. 626, *ado kəbirä*) is a kind of spirit, of a *zar* inhabiting certain persons.

tərs ተርስ : in *laḥāmamä tərs* ለሕግመ : ተርስ : XVII, 32 'for toothache', cf. TT 252-79 in Strelcyn, *Médecine*, I, 244-51; Rodinson, 36.

wəg'at ወግግት : II, 6, 7, 8; VIII, 3, 5; IX, 10, 13; X, 3; XI, 2; XII, 1, 3; XIII, 1; XV, 1, 6 and *wəgat* VII, 6, 10; XVII, 31 'chest pain', cf. Worrell, III, 135; Strelcyn, *Prières*, 334; Rodinson, 35, 78. For prescriptions see TT 417-31 in Strelcyn, *Médecine*, I, 280-5.

wərzəlyä ወርዝላያ : II, title of picture; VI, 1. Name of a devil speared by Susenyos, cf. Worrell, III, 137.

yāḡārba dāwe የጆርባ : ደቁ : XVII, 46 'haemorrhoids', cf. Strelcyn, *Médecine*, I, p. 137, n. 6; TT 364 ff. (*Médecine*, 270 ff.).

zar ጎር : II, 8; V, 6; XI, 4; XII, 1; XV, 1. A spirit not considered as a demon, cf. Worrell, III, 128; Strelcyn, *Prières*, 334; Rodinson, 9 *et passim*, see index, 194. For more details see the following selective bibliography: Enrico Cerulli, article 'zar' in *Encyclopaedia of Islam*, first ed.; Griaule, *LR*, 129-35; M. Leiris, 'Le taureau de Seyfou Tchenger (Zar)', *Minotaure*, No. 2, 1933, 75-82; *idem*, 'Le culte des zars à Gondar, Éthiopie septentrionale', *Aethiopica*, II, 3, 1934, 96-103, II, 4, 1934, 125-56; *idem*, 'Un rite médico-magique éthiopien: le jet de *danqara*', *Aethiopica*, III, 2, 1935, 61-74; M. Griaule, 'De quelques règles de nourriture concernant les génies zâr', *Aethiopica*, III, 3, 1935, 124-6; M. Leiris, 'La croyance aux génies "Zar" en Éthiopie du Nord', *Journal de Psychologie Normale et Pathologique*, xxxv, 1-2, 1938, 107-25; *idem*, *L'Afrique fantôme*, Paris, Gallimard, 1934; second ed., 1951; *idem*, 'Le culte du Zâr à Gondar, Éthiopie du Nord. Notes pour deux conférences prononcées à l'École Nationale des Langues Orientales Vivantes' (mimeographed, Paris, 1955); *idem*, *La possession et les aspects théâtraux chez les Éthiopiens de Gondar*, Paris, Plon, 1958; Simon D. Messing, 'Group therapy and social status in the zar cult in Ethiopia', in M. K. Opler (ed.), *Culture and mental health*, New York, Macmillan, 1959, 319-32; Rodinson, 9 ff. (see index, 194).

It would be of a certain interest to add to the dossier of the Ethiopian *zar* the following note (Trzos, 'List', 12): 'Evil [*sic*]-Hunting spirit that lives in forests and attacks people who appeal to him. This *zar* is most of the time attracted by females of beauty and good-smell as well as good-singing voice. Once this spirit dwells in a person, the sufferer has to observe certain formalities—what to dress, what kind of animal to kill and when to sacrifice them as well as how to hold the ceremony. Failure to observe these formalities results in severe punishment which goes to the extent of eating fire In rare cases, the patient suffers from depression and light-phobia. Mind you, if the ceremony is properly observed, the person who is possessed by *zar* has the power to prophesy and curse the enemy of those who bring gifts to the house. The *zar* incognito refers to the person as "My horse". In some provinces, this *zar* is referred to as *adokebere* [see above, the explanation of *KBT*, 633, for *tagrida*']. See also Rodinson, ch. ii ('Sorcellerie, démons et possession à Gondar'), esp. pp. 61-71.

Prescriptions against *zar* are found in TT, MS C, ch. 12, 54-65, and MS D, ch. 114, see indexes in Strelcyn, *Médecine*, I, 762-3 and 774-5.

zar wallaḡ ጎር : ውላጅ : V, 6 [or *yāzar wallaḡ*]. *wallaḡ* means the mulatto, cf. Guidi, col. 359; Baeteman, col. 745. *zar wallaḡ* is a mongrel of a *zar* and a demon, cf. Leiris, 'Le culte du Zâr à Gondar', 1955, 3. A special chapter is dedicated to the *zar wallaḡ* in MS D of TT (ch. 115), see index in Strelcyn, *Médecine*, I, 774-5.

BIBLIOGRAPHY

of works referred to in the text with their abbreviations when used ²

- Baeteman, J. *Dictionnaire amarigna-français*, Diré-Daoua, 1929. (Baeteman)
- Chaîne, M. 'Catalogue des manuscrits éthiopiens des bibliothèques et musées de Paris', *Revue de l'Orient Chrétien*, II^e Sér., IX, 1, 1914, 3-16; IX, 3, 1914, 247-65 (see § X, 'Manuscripts Marcel Cohen'). (Chaîne, Paris—Cohen)
- Conti Rossini, C. 'Notice sur les manuscrits éthiopiens de la Collection d'Abbadie', *Journal Asiatique*, X^e Sér., XIX, mai-juin 1912, 551-78; X^e Sér., XX, juillet-août 1912, 5-72; XX, nov.-déc. 1912, 449-94; XI^e Sér., II, juillet-août 1913, 5-64; XI^e Sér., VI, sept.-oct. 1915, 189-238; VI, nov.-déc. 1915, 445-93. (Conti Rossini, 'Notice')
- Dillmann, C. F. A. *Lexicon linguae aethiopicae*, Lipsiae, 1865. (Dillmann)
- Euringer, S. 'Das Netz Salomons', *Zeitschrift für Semitistik*, VI, 1928, 76-100, 178-99; VII, 1929, 68-85.
- Gabriele da Maggiora. *Vocabolario etiopico-italiano-latino*, Asmara, 1953.
- Grébaut, S. 'Prière magique contre la pleurésie', *Aethiopica*, II, 3, 1934, 87.
- Grébaut, S. 'La légende de Sousneyos et de Werzelyâ d'après le ms. éthiop. Griaule n° 297', *Orientalia*, NS, VI, 1937, 177-83.
- Grébaut, S., and Tisserant, E. *Bybliothecae Apostolicae Vaticanae . . . Codices aethiopici Vaticani et Borgiani, Barberiniani Orientalis 2, Rossianus 865*, in *Bybliotheca Vaticana*, 2 vols., 1935-6. (Grébaut-Tisserant)
- Griaule, M. *Le livre de recettes d'un dabtara abyssin*, Paris, 1930. (Griaule, LR)
- Griaule, M. 'Notes sur l'arithmomancie éthiopienne', *Journal de la Société des Africanistes*, IV, 1, 1934, 25-31. (Griaule, 'Notes')
- Guidi, I. *Vocabolario amarico-italiano*, reprinted, Roma, 1935. (Guidi)
- Guidi, I. *Supplemento al vocabolario amarico-italiano compilato con il concorso di F. Gallina ed E. Cerulli*, Roma, 1940. (Guidi, *Suppl.*)
- Kidanä Wäld Kəfle. *Maṣḥafä sāwasaw wā-gəs wā-māzgäba qalat ḥaddis*, Addis Ababa, 1948 [1955-6]. (KWK)
- Kur, S. (ed. and tr.) *Actes de Samuel de Dabra Wagag* (CSCO, 287-8. *Scriptores Aethiopici*, 57-8), Louvain, 1968. (*Samuel de Dabra Wagag*)
- Löfgren, O. 'Äthiopische Wandmulette', *Orientalia Suecana*, XI, 1962, (pub.) 1963, 95-120.
- Maggiora, Gabriele da, see Gabriele da Maggiora.
- Murad Kamil. *Die abessinischen Handschriften der Sammlung Littmann in Tübingen* (Abhandlungen für die Kunde des Morgenlandes, XXI, 6), Leipzig, 1936. (Murad Kamil, Littmann)
- Rodinson, M. *Magie, médecine et possession à Gondar*, Paris, La Haye, 1967. (Rodinson)
- Strelcyn, S. *Bibliothèque Nationale. Catalogue des manuscrits éthiopiens* (Collection Griaule), IV, Paris, 1954. (Strelcyn, BN-Griaule)
- Strelcyn, S. *Prières magiques éthiopiennes pour délier les charmes* (*maftəhe šəray*), Warszawa, 1955 [= *Rocznik Orientalistyczny*, XVIII]. (Strelcyn, *Prières*)
- Strelcyn, S. *Médecine et plantes d'Éthiopie. 1. Les traités médicaux éthiopiens*, Warszawa, 1968. (Strelcyn, *Médecine*, I)
- Strelcyn, S. 'Note sur les noms de la variole et de quelques autres maladies éruptives en amharique, suivie d'une note sur la variolisation en Éthiopie', in Cohen, D. (ed.) *Mélanges Marcel Cohen*, The Hague, Paris, 1970, 326-31. (Strelcyn, 'Note sur les noms de la variole')
- Strelcyn, S. *Catalogue of the Ethiopian manuscripts in the British Museum acquired since 1877* (in preparation). (Strelcyn, Brit. Mus.)
- Täfarra Wärq Arməde. *Yamarəñña sənna qalat*, Addis Ababa, 1947 [1954-5]. (TWA)
- Täsämma Habtä Mika'el. *Käsate bərhan täsämma. Yamarəñña mäzgäba qalat*, Addis Ababa, 1951 [1958-9]. (KBT)
- Ullendorff, E. *Catalogue of Ethiopian manuscripts in the Bodleian Library*, II, Oxford, 1951. (Ullendorff, Bodl.)

² For *zar*, see special bibliography in the index-glossary, p. 53.

- Ullendorff, E., and Wright, S. G. *Catalogue of Ethiopian manuscripts in the Cambridge University Library*, Cambridge, 1961. (Ullendorff-Wright)
- Worrell, W. H. 'Studien zum abessinischen Zauberwesen', *Zeitschrift für Assyriologie*, XXIII, 1-3, 1909, 149-83; XXIV, 1-2, 1910, 59-96; XXIX, 1-2, 1914, 85-141. (Worrell, I, II, III)
- Zä-Mānfās Qəddus Abbrəha. *Ḥatāta mānafəst . . . wä-'awdā nāgäst*, Asmara, 1949 [1956-7]. (*Ḥatāta mānafəst*)

OTHER ABBREVIATIONS

Amh.	Amharic.
BN	Bibliothèque Nationale, Paris.
M.C.	Marcel Cohen; Marcel Cohen's cards belonging to the <i>Supplément aux dictionnaires amhariques</i> ; unpublished.
MDD	Mission Dakar-Djibouti, cards belonging to the Musée de l'Homme, Paris; unpublished.
MSS A, B, C, D	Manuscripts of the TT (see below).
TD	'Treatise of dietetics', edited in Strelcyn, <i>Médecine</i> , I.
Trzos, 'List'	'List of Amharic names of diseases' established by Dr. J. Trzos and his staff, Addis Ababa, 1964; unpublished.
TT	'Treatise of therapeutics', edited in Strelcyn, <i>Médecine</i> , I.

Contents of Vol. XXXV, Part 1

- T. M. JOHNSTONE : The language of poetry in Dhofar
- D. L. APPLEYARD : /a-/ and /as-/ verb forms in Amharic
- STEFAN STRELCYN : Catalogue of Ethiopian manuscripts of the Wellcome
Institute of the History of Medicine in London
- D. N. MACKENZIE : The Khwarezmian glossary—V
- S. V. SHANMUGAM : Dental and alveolar nasals in Dravidian
- A. C. GRAHAM : The Classical Chinese topic-marker *fu* 夫
- A. TEEUW : The impact of Balai Pustaka on modern Indonesian literature
- A. S. TRITTON : The healing art and the limits of change in nature according
to Ibn Ḥazm